

# THE DEFENDER

*Magazine*

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GERALD B. WINROD \* EDITOR



## *The Origin Of Mother's Day*

THE OBSERVANCE of a special day in which to honor Motherhood is not a new custom. Many years ago England had such a festival called Mothering Sunday. At that time, the child who had left home visited his Mother and took her a gift, usually a delicacy.

Some European nations observed a day designated as Mother Feast, when the Mother hid little gifts for the children to find. In some localities, boys and girls bound their Mother with strings until she promised to prepare something good for them to eat.

In this country, the first suggestion of a special day for honoring Mothers came from Julia Ward Howe, author of "Battle Hymn of the Republic." It was her idea to combine the celebration with the Fourth of July and make the occasion a time for teaching peace. However, a half century passed, before the United States Congress authorized the President to designate, by annual proclamation, the second Sunday of each May as National Mother's Day.

Miss Anne Jarvis, of Philadelphia, had agitated the matter for years, traveling thousands of miles, making many speeches, writing hundreds of letters and spending much time in Washington. On May 4, 1914 President Wilson, wearing a white carnation in his lapel, signed a joint resolution in Congress, which

established Mother's Day as we now observe the festival.

Miss Jarvis was the child of a parsonage, one of a family of eleven children. Her Mother was known far and wide for her kindly character. She had a large garden and delighted to give flowers to those who had none. Because of her love for flowers, Miss Jarvis chose the white carnation as a symbol of the "Mother of Mother's Day."

One writer says: "The whiteness of the blossom represents the purity of Motherhood, the calyx symbolizes life, its fragrance is like the incense of a Mother's prayers, its wide field of growth exemplifies the boundless charity of a Mother's love; its enduring characteristics, her fidelity. And, crowning touch of all, the carnation's habit of folding its faded petals to its heart instead of dropping them, illustrates as no other picture could, the undying quality of a Mother's love."

Proper observance of Mother's Day signifies respect not only for our own Mothers, but to all Motherhood ... the partners of God. The importance of sending a message to Mother on that day is not to be minimized. Lavish gifts do not mean as much to the mother-heart as simple, tender expressions of love and appreciation from the heart of her child. Nor should such expressions be limited to one day in the year!

*Dwight L. Moody:*

"My Mother! It was she who put her arms around us when Father died. It was she who made it possible for us to have even the small comforts of life, and when we were so poor that we scarcely had food to eat or fire to warm us, it was she who protected us. All that is good in my life, I think, has come from her; and I have never come near Northfield that I have not found myself walking nervously up and down the aisle of the car, anxious to reach home, that I might see my Mother."

*Abraham Lincoln:*

"I remember my Mother's prayers — and they have always followed me. They have clung to me all my life. All that I am, or expect to be, I owe to my angel Mother."

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## *A Mother's Prayer*

A GOOD while ago in smoky, foggy, lovely London there was a fully surrendered, consecrated woman—gray haired, bent back (she spent many hours a day over the washtub and the ironing board—that was her social standing). She had a boy. He ran away to sea in his teens and for years she did not know where her boy was. And she prayed, of course.

Many a time the dew of her eyes mingled with the suds as she prayed for John on the high seas, she knew not where. And the prayer was answered, of course. No real, simple prayer ever slipped yet. It cannot. John came to Jesus. Then he began telling others about Jesus, and became known as "the sailor preacher" of London. John Newton, London's sailor preacher, was the means of turning men—I will use a big word thoughtfully—by the thousands to Jesus.

Among the many that John Newton touched, there was one man, Thomas Scott—cultured, scholarly, moral, "didn't need a Saviour." He walked in as he was (he thought), but Newton touched Scott, and Scott came to Jesus. And then Scott, as many of you know, by tongue and by pen—again I will use that big word—swayed thousands for Jesus.

Among the many that Scott touched, there was one man, the reverse of Scott — young, dyspeptic, melancholy, "too bad" for God to save. But Scott touched Cowper, and Cowper found out about a fountain filled with blood. And he was cleansed in the flood of blood. He wrote down his hymn "A Fountain Filled with Blood." Some folk do not like that hymn today. Some of the new hymnbook-makers are leaving it out. But the old hymn was sung, and saved people by the thousands.

And Cowper touched a man among the many: Wilberforce—clever, a Christian statesman, who was a lay preacher of the old school. And Wilberforce touched thousands of the great middle class (as they say yonder) of England and inspired the Empire to free its slaves.

And Wilberforce, among the many, touched one man, a vicar of the Church of England, in the Channel Isles; name-

—Turn to Page 22.

# DEFENDER MAGAZINE



MR. JAMES J. LAUGHLIN, whose picture appears above, was a defense attorney in the war-time Mass Sedition Case . . . in which 30 opponents of Communism were herded together from various parts of the United States, taken to Washington and made to stand trial on false and preposterous charges.

Several of the group were Bible-believing Christians, whose interest in Communism stemmed from the fact of its atheistic character. Three indictments were obtained against the victims in an effort to produce charges that would stand up in court . . . on July 24, 1942, January 4, 1943 and January 3, 1944.

The first two, argued before honest judges in the District Court at Washington, were thrown out as fatally defective. Then, by a slick maneuver, New Deal reds were able to have the third brought before Judge Edward C. Eicher, a Roosevelt appointee whose handling of the Case became a national scandal.

The trial lasted eight months and ended abruptly with the death of the Judge. But the Department of Justice kept the charges hanging over the victims until November 22, 1946, when Chief Justice

## Sedition Case

## Comes To Life

Bolitha J. Laws dismissed the Case as a "travesty on justice." Francis Biddle was Attorney General during this period.

Defense attorneys, most of whom served without compensation, knew the Case to be an outrage and fought valiantly for their clients. The following quotation from the new book, "The Sedition Case," discusses their heroic struggle:

"Some of the most honorable members of the local bar association were in this group, men who in a normal case would not under any circumstances shout and speak out as they were then doing."

"One of the most vigorous and critical

### DEAR READER:

This Defender contains material of great importance. Circulate extra copies among your friends. Order a bundle of fifteen for a dollar.

Thanks,  
—EDITOR

attorneys on the defense side, Mr. Frank Myers, has since been awarded a judgeship in Washington. He is highly respected and is serving with distinction, but in the days of the Sedition Case was obliged to participate in what one writer has called 'a courtroom brawl,' being nauseated by the behavior of Eicher and Rogge. There no longer remained any question but what the defendants were to be railroaded without regard for justice, court decorum, rules of evidence or judicial integrity.

The Communist attorneys in Judge Medina's court in New York City tried later to follow the example of defense counsel in the Sedition Case. But they deliberately created up roar and ugly scenes to get the prosecution off the track.

"The difference was that the men who battled against odds before Eicher had truth and justice on their side and their actions were spontaneous without pre-meditation. The Communists who stood before Medina were allied with the forces of evil, in the complete absence of truth and judicial decency."

### WASHINGTON POST ATTACKS LAUGHLIN

The *Washington Post*, a Jewish owned newspaper, spearheaded the attack against the indictees at the Capital. It helped bring about their arrest by assigning a reporter, Dillard Stokes, to engineer entrapment schemes operating under the aliases of Jefferson Breem and Quigley Adams.

Naturally the editors of the *Post* were disappointed over the outcome of the trial and have never forgiven the attorneys for their defense . . . particularly Mr. Laughlin, who bore much of the brunt of the battle.

So when the Communists were promoting wild scenes in Judge Medina's New York courtroom, the *Post* published an editorial, charging that Mr. Laughlin had engaged in similar "antics" during the Sedition Case.

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The article caught his eye when the early edition of the newspaper, for that day, reached the streets of Washington. He promptly called the *Post* and asked that the distasteful reference be deleted from later editions. His request was denied and he filed libel charges against the editors.

When the case came to trial in March, the jury found the *Post* guilty and awarded Mr. Laughlin \$100.00 as a symbol of vindication. It held, however, that he failed to prove any monetary loss as a result of the libel.

### JEWISH MOTIVATION ESTABLISHED

The actual promoters of the Sedition Case succeeded in remaining out of sight for several months after the victims were arrested. Finally, during the trial, Mr. Laughlin brought them into the open by filing a motion with the court, demanding that the files of the B'nai B'rith organization throughout the United States be immediately impounded. The following paragraph from "The Sedition Case" explains something of the effect that this approach had upon the opposition:

"The motion was handed to the bench. Eicher read the document, glared in Laughlin's direction, and threw it aside. The court expected to ignore it. Anticipating such a contingency, Laughlin had made mimeographed copies which he immediately distributed to every member on the defense side and representatives of the press. He even handed one to prosecutor Rogge. Washington newspapers carried the story that afternoon and the prosecution began to show evidences of really being hurt. Laughlin had placed the spotlight upon the big secret of the case."

### CHICAGO TRIBUNE REVIEW

The new book, "The Sedition Case" (price \$1.25, Defender Publishers), is attracting wide attention. It is needed to help educate those who do not understand the secret operations of the anti-Christ power. When circulated in sufficient quantities it will create a bulwark of protection around Christians and patriots who insist upon spreading enlightenment regarding the true nature of Communism and Zionism — twin evils responsible for the current convulsions of the nations.

The editors of the *Chicago Tribune* were among the first to denounce the Sedition Case. Throughout the trial, they published news articles and editorials critical of the proceedings. Frequent stories have appeared in their columns, in these intervening six years, remind-

ing the public how that New Dealers tried to make opposition to Communism appear unlawful and seditious.

But during all this time, the *Chicago Tribune* has never had a single kind word to say about the defendants. Time and again, it has published slurring remarks about them, frequently employing the obnoxious term "crackpots."

In other words, the editorial policies of this influential newspaper, places it in the paradoxical position of condemning both the *persecutors and the persecuted*!

Why this strange attitude? The answer is simple:

In the first place, the victims were singled out for persecution because they had cut to the core of the Communist conspiracy by proving its Jewish motivation.

Second, the Sedition Case was organized and directed by Jewish leaders and organizations.

Third, the *Chicago Tribune*, like most large newspapers, has heavy Jewish advertisers and other Jewish attachments.

The patriotic Americans who dared to lead the fight for evangelical Christianity and fundamental Americanism during the dark days of New Dealism must therefore be misused — despite the integrity of their cause.

When one of the defendants wrote Colonel Robert McCormick, owner of the *Tribune*, protesting this treatment, he passed the letter along to Walter Trohan, his principal writer in Washington. Thereupon, the editorial appellation "crackpot" was dropped for a time, only to return later.

Philip Warden, a staff writer on the *Tribune*, published a review of "The Sedition Case" in its book section of April 12, 1952. He compliments the book as "readable" and says it contains "interesting history," but becomes quite ex-

## THE SEDITION CASE

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ercised over "its frequent anti-Semitic rantings."

"The Sedition Case" does not rant. It merely sets forth the facts — a chain of facts which Mr. Warden does not dare face and approve for reasons stated above. It may be that he saw himself and his newspaper mirrored on page 85 of the book:

"Much defense effort was in the nature of shadow boxing. Even some of the attorneys were reluctant to put their finger on the basic issue, knowing the striking power of Marxist Jewry. There were newspapers, with editorial policies geared against the case, who left their readers confused because they never touched the real factors involved. SOME FRIENDLY PAPERS INSISTED ON REFERRING TO THE VICTIMIZED DEFENDANTS AS 'CRACKPOTS.' But truth is mighty and finds ways for coming to light.

"No accurate appraisal of the Sedition Case can be made without postulating the fundamental fact that it was laid in the Gestapo wing of B'nai B'rith, known as the Anti-Defamation League. A man in public life has to have great courage to oppose this machine."

Mr. Warden is right. "The Sedition Case" is *readable*. It is a difficult book to lay down when one starts reading ... because it contains the inside story of America's greatest legal battle — a story loaded with drama, tragedy and thrilling climaxes.

### CLOSING PAGES QUOTED

*The last four pages of "The Sedition Case" are reproduced below:*

The pressure of those days produced several dramatic events in the court room, but none equal to that which occurred shortly before Mr. Allen was excused from the witness stand. He had been grilled for days and during this time both Mrs. Allen and their eighteen-year-old twin daughters had sat through the long hours suffering vicariously with him.

Attorney St. George asked him, on cross examination, if he had ever suffered, in any special way, for his stand against Communism. The witness said yes, and began to tell a heart-rending story. Back in the 1930's he had bought his little boy a shirt in a store in Pasadena. The shirt proved too big. When he took it back for an exchange, the merchant recognized him and an argument ensued.

Allen lost his temper and there was a scene of name calling and loud talk. Thereupon, a group of Jewish employees pounced on Allen, beating him, kicking him, pushing him toward the front door; and in the altercation they push-

ed his son through a plate glass window. The glass broke and a sliver gouged out one of the boy's eyes.

As Allen was telling this story, he grew increasingly pained and halting, and burst into tears as the climax was reached. At that moment, screams were heard in the rear of the court room. Like a flash, utterly forgetting the surroundings, the two beautiful daughters rose from their seats, ran down the aisles, past the jury, sobbing audibly at every step and threw their arms around their father's neck. They were heard to scream, "Daddy, Daddy, they can't do this to you, they can't do this to you!"

There was hardly a dry eye in the court room. Rogge appeared to be about the only exception. He got to his feet a few minutes later when the storm had subsided and, to the disgust of almost everyone, condemned "this show." His statement produced pained expressions on the faces of several jurors.

The incident broke the long tension for most of the defendants and attorneys. It was freely stated among the attorneys at the end of the day that the trial was virtually over and the Communist cause had lost. The next witness to take the stand was one N. J. Roccaforte, now a resident of Houston, Texas. Rogge used him to spin a fantastic tale against Dr. Winrod.

November 29, 1944, began like any other day in this confused, dreary case. No one could see in advance that it would be any different from any other day, yet it was to make history in this trial.

Roccaforte, who had worked in Dr. Winrod's office years earlier and later formed an association with B'nai B'rith interests, manifested bitterness toward the defendants from the beginning, in contrast to Allen's attitude. Rogge beamed upon him with pleasure. He was violently pro-prosecution. He was especially hostile toward Dr. Winrod. He made statement after statement which the minister later characterized as untruths.

When court adjourned for the afternoon, no one could have known that the curtain was about to fall on the farcical

drama. The Judge died that night in his sleep.

Next morning, November 30, 1944, the following appeared in the Washington Times-Herald under a full page width heading, "Justice Eicher Dies in Sleep."

"Chief Justice Edward Clayton Eicher, of the United States District Court for the District of Columbia, who presided over the sedition trial, died in his sleep some time late last night or early this morning.

"Officials of the Justice Department, expressing shock at Eicher's sudden death, confirmed that the whole vast structure of the mass sedition trial, which already has cost thousands of dollars, was reduced to ruin by the event.

"The trial would have to start from scratch again, they said. The indictments, however, would not be vitiated by Eicher's death.

"Justice David A. Pine announced that all branches of United States District Court will be closed today in memory of Chief Justice Eicher."

Substantial sums of taxpayer's money continued to be spent by Rogge who tried desperately hard to keep the case alive. While the trial itself formally ended by court order on December 7, 1944, it was not until November 22, 1946, almost two years later, that Chief Justice Bolitha J. Laws dismissed the indictments and called the case "A TRAVESTY ON JUSTICE."

Rogge had been fired in the meantime, on personal orders of President Truman, for making government secrets public for personal purposes, after which the case was turned over to T. Lamar Caudle of "mink coat" fame for prosecution. Judge Laws stated in his decision of dismissal that the defendants' constitutional right "to a speedy trial had been denied" and that "I can reach no other conclusion than that there is a serious doubt as to the validity of these cases."

Laws said that when a retrial was in prospect, Rogge told him he doubted if the higher courts would ever sustain a conviction in the case.

"If these defendants are guilty, it would seem that any serious doubt as to their guilt would be resolved in more than five years of intensive investigation by able counsel and investigators of the department of justice," said the decision.

And thus the curtain dropped on America's most disgraceful and distasteful courtroom episode ... aptly and correctly labeled by an honest Judge, Bolitha J. Laws, "a travesty on justice."

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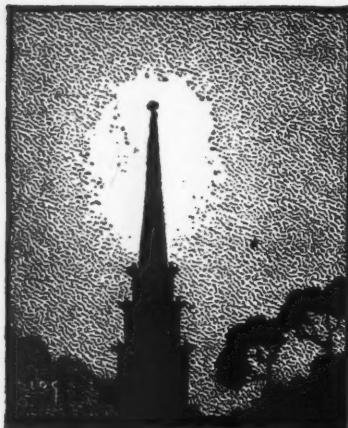
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## THE MARKS OF THE MASTER

*Sermon Of The Month*

Rev. Vance Havner

*"I bear in my body the marks of the Lord Jesus." Galatians 6:17.*

PAUL BORE in his body the marks of the Lord Jesus. The reference is to the branding marks of a slave. When he calls himself a servant of the Lord Jesus Christ he does not mean what the word connotes today, a paid worker. He means a slave in utter subjection to the Master, but it is the submission of love and is, therefore, liberty.

But such submission brands the slave, and Paul bore scars aplenty. Five times he had received thirty-nine lashes. Three times he had been beaten with rods. Imprisonment, stonings, shipwrecks, fastings, hunger, thirst, sickness, cold, nakedness — these made him look the part when he called himself a spectacle for the world.

When he was converted, Ananias had told him what things he must suffer, not what pulpit and salary were in store for him. From that time he was the filth of the world and the offscouring of all things. It does not sound much like the way we paint the ministry today, when preaching is too often regarded as a profession instead of a calling. But this age is interested in medals, not in scars.

James and John wanted choice seats in the Kingdom. The King answered that He was not offering seats, but suffering. Nowhere in my New Testament do I find that saints are to expect to be easy, popular, comfortable, successful in the eyes of this age. The servant is not better than his Lord, and the Lord was despised and rejected of men, with nowhere to lay His head.

Born in another man's stable, He died outside the city wall, an outcast, having come to His own who received Him not, and was buried in another man's tomb. In His footsteps followed the heroes of faith who "were tortured, had trial of cruel mockings and scourgings, yea, of bonds and imprisonment; were stoned, sawn asunder, tempted, slain with the sword; wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth."

I hope we remember that next time we stand in church and sing so comfortably:

*Our fathers, chained in prisons dark,  
Were still in heart and conscience free:  
How sweet would be their children's fate,  
If they, like them, could die for Thee!*

We are all in a dither today to make Christianity popular, agreeable, pleasant. We have taken the Cross away and substituted cushions. But our Lord said the world hated Him and would hate us. He invited us not to a picnic but to a pilgrimage; not to a frolic but to a fight. He offered us not an excursion but an execution, death to self, sin and the world.

He challenged us to take up a Cross, let the dead bury the dead, cut off offending eye or hand or foot. In the world we shall have tribulation. All who will live godly in Christ Jesus shall suffer persecution. We are to go unto Him without the camp, bearing His reproach.

Jesus Christ was public nuisance number one in His day. He did not un-

dertake to appease, conciliate, popularize. He was the Great Divider and has caused more divisions than any other force in history. I hope we remember that next time we sing:

*To the old rugged Cross I will ever  
be true;  
Its shame and reproach gladly bear.*

Moses had to choose long ago between the reproach of Christ and the treasures of Egypt (Hebrews 2:26). It is never *Christ and*; it is always *Christ or*. It is Christ or Egypt, Christ or Beelzebub, Christ or Caesar, Christ or Anti-Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Salvation is free but discipleship costs everything we have. The rich young ruler had plenty of medals but he wanted no scars! Almost any Church today would gladly accept him as a member, with no questions asked. But, then, we are not after disciples, we are out for "joiners," and since Americans are notorious joiners, that is not very difficult. But our Lord wanted men to count the cost.

Many believed in Him when they saw His miracles, but He did not believe in them. He preached His crowd away in the sixth chapter of John. And when great multitudes went after Him, He told them three times that unless they were willing to pay the price they could not be His disciples. I hope we remember that next time we sing:

*Am I a soldier of the Cross,  
A follower of the Lamb?  
And shall I fear to own His cause  
Or blush to speak His Name?  
No, I must fight if I would win;  
Increase my courage, Lord.  
I'll bear the Cross, endure the shame,  
Supported by Thy Word.*

Do you bear the marks of the Lord Jesus? We bear the marks of whatever enslaves us. The slave is always branded by his master. This cocktail-and-cigarette generation advertises themselves by their dissipated faces; their trembling hands and jittery behaviour identify them, and all the sedatives cannot quiet them nor all the cosmetics hide their scars. They bear the marks of their master.

Nor does one need to be a psychiatrist to read the marks of vicious temper and hidden resentment and evil thoughts. They show in the wrinkles, the

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drop of the mouth, the glint of the eye. Thousands are suffering now the aches and pains of earlier folly, and hospitals are filled with branded slaves who bear in their bodies the marks of their masters. Not all the slaves of sin are staggering down back alleys: some of them wear elegant clothes and dwell in mansions, while they hate themselves for the sins that brand them.

The marks of the Lord Jesus are not limited, of course, to the brands of suffering and persecution in His Name. Prayer and the Word of God and holy living show up in our faces too. Moses wist not that his face shone and the best saints are least conscious of it, but they bear in their countenances the marks of the Master. It is well that they do because . . .

**The only heaven some will ever see is the heaven they see in you and me.**

The marks of the Cross are not to be confused with self-inflicted austerities, asceticism, neglecting the body to satisfy the flesh, the rigors of the Middle Ages brought up to date. There is no holiness in a hair shirt. Our Lord spoke of hypocrites of a sad countenance who appear unto men to fast, and added, "They have their reward."

Bearing our Cross does not mean wearing gunny-sack garments and creeping around with a face as heavy as a landlord's conscience. It is not humiliation but humility, "not just thinking meanly of ourselves but not thinking of ourselves at all." Some dear souls imagine that every little headache is part of their Cross. They become martyrs every time they hear criticism, but we are blessed when men speak evil against us *falsely for Christ's sake*. Sometimes what they say is true! And not much of our persecution is for His sake.

We are not just corpses, dead unto sin. We are alive unto God. Thomas wanted to see the marks of the Cross not in order to know that His Lord was dead. He knew that. He wanted to know that He was alive. An unbelieving world is looking for the marks of the Cross in us who claim to be dead to sin and living the resurrection life. We try to impress them with oratory, cleverness, efficiency, the old Adam parading in the name of the Gospel, the carnal man working "for Jesus." They see us but not Him. "But him they saw not," said the Emmaus disciples, and Him they see not today.

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The Cross is an *I* crossed out and the Cross of Christ means death to self. A man who was afraid to testify in public said, "I'd die first." That is what we must do. It means conflict, struggle, agony, for we die hard. It may mean being misunderstood at home, in school, in business.

The world will think us queer and our conduct strange (I Peter 4:4). We have read of two girls, lately converted from a life of worldliness, who answered an invitation to a dance by saying, "We are dead and can't come." It was a Scriptural answer!

How to do it? The crucified life is lived by faith (Galatians 2:20). We cannot crucify ourselves — not even physically. A man may shoot himself, hang himself, drown himself, but he cannot crucify himself. Someone else must do that.

In the spiritual realm, it is the work of the Holy Spirit. We "reckon, yield and obey" after the pattern of the sixth chapter of Romans. God reckons us dead with Christ to sin. We reckon as He reckons and daily make to die the doings of the body, but we also live with Him, and as we look unto Him by faith we walk in the Spirit and do not fulfill the lusts of the flesh.

This is the significance of Christian baptism, but, alas, our people today are not crucified and risen people, seeking those things which are above. To read the third chapter of Colossians and then observe the way church members live makes it painfully evident that we do not bear in our bodies the marks of the Lord Jesus.

The early Church upset the Roman Empire and shook the world because its members were willing to be the scum of the earth for the sake of Christ. They expected no honors and recognition from this world. They endured hardness as good soldiers of Jesus Christ and taught that we must through much affliction enter into the Kingdom of God. Peter wrote, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Today we have geared our program to please and entertain and gain the favor of this world. We put on a show and invite earthly dignitaries to make speeches and are concerned with how much like this age we can become instead of how little. We try to argue that

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times are better, humanity more Christian and the Church in better standing, so that we need not suffer as did our forebears. But the times were never darker, never has the devil been in fuller control.

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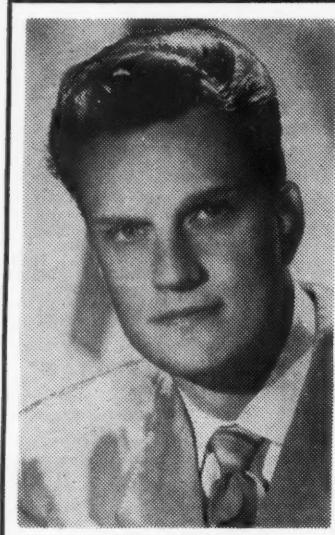
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*The following message by Evangelist Billy Graham was delivered before a group of sixty United States Senators and Representatives . . . at Washington, D.C.*

**K**OREA is one of the most breathtakingly beautiful countries in the world. If it were not for the tragedy of war, my trip would have been a pleasant experience.

The dirt, filth, and grime of such cities as Pusan is almost unbelievable. Dust so thick that it chokes on one road and mud so deep that you sink upon another road. I have been asked by hundreds of people for my reactions concerning what I saw, felt, and heard in Korea. My reactions are threefold.

*Firstly, political.* It was my privilege to talk to President Syngman Rhee and other leaders in the Republic of South Korea. They all were of one mind that Korea will some day be united either as a democracy or under the Communists.

You do not have to be in Korea long to understand that it cannot exist as a nation unless it is united. Its industries in the north and its agriculture in the south—their goal and objective is unity. We were told on the highest author-

Yet this world is uneasy about Jesus Christ. Always there is the haunting suspicion that, after all, maybe He is the Son of God and maybe He did rise from the dead. What convinced Thomas was the marks of the Cross.

One of the greatest arguments for the resurrection is that a fearful band of disciples suddenly struck this world in a head-on collision with the news, "He is risen!" The greatest testimony of this doubting world today would be a band of crucified and risen men and women, dead to sin and alive unto God, bearing in their bodies the marks of the Lord Jesus.

ion the Eighth Army is the finest army in American history. If there is any waste in Korea by the Armed Forces, I did not see it. I was tremendously impressed with the moral and spiritual leadership of our commanders. The military did everything possible to assist us in our tour.

It was a great privilege to spend days and weeks with these men and to understand something of the tremendous responsibilities and problems that they face daily. I was told by everyone that the American troops want action and are tired of the stalemate. I was told by one Marine officer that they had never been taught to fight this kind of war.

Our officers and men in Korea are far more aware of the menace and dangers of Communism than we are here at home. They know there could never be any compromise. General Harrison told me that the only thing he got out of the peace talks was a helicopter ride every day.

*Thirdly, spiritual.* In my opinion our troops are better off morally and spiritually north of Seoul than they would be at home. Our chaplains are understaffed and undermanned and are working long hours to meet the spiritual needs of our men.

Every American ought to thank God for these valiant, courageous Volunteers of the Cross who are carrying the message of the Bible to our men. It was my privilege to speak to thousands of our troops at the front lines. When I would give the invitation for them to commit their lives to Christ, never less than one third of the audience would respond. We were told that this is the most compassionate and religiously minded army in American history.

The morale among the troops is excellent due to the good food, fine clothing and the rotation system. I heard only two gripes while I was there. One was, "when is somebody going to do something about this war," and the other was a suspicion that the people at home have almost forgotten.

In the Prisoner of War camps, a mighty spiritual revival has taken place, with thousands of the POW's turning to Christ. Not one of these new Christians has chosen to go back to North Korea. It proved to me that Christian indoctrination is the finest of all.

I think every encouragement should be given to the Christian work in the POW camps. The ROK Army is the first in oriental history to have a Christian Chaplains Corps. Over 30 percent of the ROK troops have made a profession of faith in Christ.

In spite of the horrible suffering and

## BILLY GRAHAM'S REPORT

### ON KOREA

ity that 90 percent of the North Koreans are sick, tired, and disgusted with Communism.

The American people will never be able to comprehend fully the terrible and horrible suffering of the Korean civilians. There are 1,300,000 refugees in Pusan alone, living in doorways, small temporary huts, and sleeping in river beds. Yet in spite of the horrible suffering, the moral courage of these people is astounding. They are ready to fight to the last man against Communism and for the unity of Korea.

*Secondly, the military.* In my opin-

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tragedy, great spiritual good is coming out of the conflict. For example, before the war there were only seven churches in Pusan; today there are over seventy. In spite of the darkness and blackness, light is penetrating through. One soldier gripped my hand and said he thanked God that he was sent to Korea because "here I met Christ."

The thing, however, that tore my heart more than anything else was the visits I made to the hospitals. To see those men suffering, many of them paralyzed for life, is something that every American should witness. If I could take every Member of Congress through some of the MASH hospitals and let you see the price some of our men have paid, you would waste no time putting all your energies toward doing something about the conflict.

I held the hand of a handsome, strong, young marine from Virginia as he died. He had paid the supreme sacrifice. I saw scores of men with their eyes shot

out, their heads split open, their arms and legs gone, their spines shattered.

One that stands out in my memory was on Christmas Eve. This young man had been one of the leaders in the arrangements for the Christmas Eve program but he had been wounded early Christmas Eve morning. The doctor reported to me that he would never walk again. He was lying with his face downward. They could not turn him over. I knelt and prayed for him. He asked if he could see my face. I got down on the floor and looked up into his face and it seemed to give him some comfort. Then he asked if he could see the general's face. General Jenkins got on his back and looked up into the face of this young man. As the general turned away, I could see moisture in his eyes.

That young man has a mother, father, and sweetheart back in Wisconsin. He has given everything he had to this Korean conflict. I pray to God it will not have been in vain.

How does Isaiah 7:14 read in the new Bible? They have eliminated the word "virgin" and placed in its stead, "young woman." When the chairman of the committee was asked the reason for the change, he replied: "Because that is what the Hebrew means." We can now see how badly he was mistaken. Surely this rendering of Isaiah's prophecy is nothing but an attempt of these Modernists to cast a reflection upon the birth of our dear Saviour.

#### FROM THE NEW TESTAMENT

Let us consider a few verses from the New Testament. Romans 9:5, in the true Bible reads: "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

Here the inspired Apostle makes a plain statement concerning the deity of Christ. As children we were taught this verse in the Catechism, to be one of the proof passages of our Lord's deity. The new Bible twists it into a flat denial of

## THAT NEW BIBLE

REV. J. W. SCHILLINGER ... PASTOR LUTHERAN CHURCH  
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SO MUCH has been published favorable to the new Bible that something needs to be said on the other side of the question. It is with purpose that we call it the new Bible, for this deceptive book is not merely a "new version" of the old Bible. It is a new Bible!

The Revised Standard Version of the Scriptures was produced by a committee of 32 scholars, mostly Modernists, one of them a Jewish scholar (not a professed Christian). Modernists are apostates from the Christian Faith.

They call into question practically all of the essential teachings of the Christian religion, such as the verbal inspiration of the Holy Scriptures, the deity of Christ, His virgin birth, blood-bought atonement, bodily resurrection and other fundamentals.

One of their number recently stated that the story of the virgin birth of Jesus is merely a myth like ancients associated with the origin of all their great men. A person must be acquainted with these myths, of ancient peoples, to understand the blasphemy of this statement. Professing faith in Jesus as a great Man, Modernists do the utterly inconsistent thing of degrading His character.

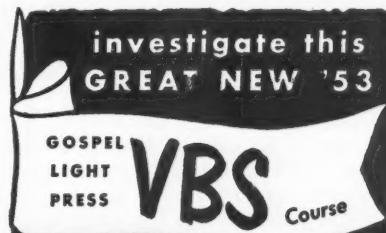
Naturally one would expect that since this new Bible was produced by Modernists, it would set forth their views. And so it does! Scores of examples might be given, but for the sake of brevity only a few will be cited.

#### FROM THE OLD TESTAMENT

First, from the Old Testament, Isaiah 7:14. The true Bible reads: "A virgin shall conceive, and bear a son, and shall call his name Immanuel." The Hebrew word for "virgin" is *almah*. Fortunately the Holy Spirit has given us the correct translation.

This is done in Matthew 1:23 where He directed the Greek word *parthenos* to be translated "virgin." Matthew was quoting Isaiah. He may have been using the Septuagint. If so, it was because the Holy Spirit so directed. ("Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." I Corinthians 2:13)

We affirm that the Holy Spirit Himself here translates the Hebrew word *almah* with the Greek word *parthenos*. And every student of Greek knows that *parthenos* means "virgin" and nothing else, with the emphasis upon moral purity.



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this fact as follows: "Of their race, according to the flesh, is the Christ" (period).

Another bold denial of the deity of Christ is noted in the rendering of Acts 20:28. The revisers were not willing to let the Holy Spirit's record stand, and tell us that the price paid for our redemption on Calvary was the very blood of God. Yet this is the only honest rendering of the Greek text. (The matchless commentary of Dr. R. C. H. Lenski may be consulted for the most approved translation of these and other passages from the Greek, which have been so horribly mutilated in the Revised Standard Version.)

But worst of all is the treatment given John 3:16. This verse, the most precious of the entire Bible, contains the whole Gospel in a nutshell. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

These priceless words came from the lips of the divine Saviour. He was teaching Nicodemus, explaining the new birth. He set before him a picture of Moses lifting up the serpent in the wilderness and said: "Even so must the Son of man be lifted up." Then without a break, He added: "For God so loved the world . . ."

The word "For," at the beginning of the verse shows that it was the continued, unbroken discourse of the Saviour.

How precious are these divinely organized words! From childhood, we have sat at the feet of Jesus listening, never questioning that He actually spoke them. Now, what have these Modernist writers done?

They have inserted quotation marks, which are not found in the Greek, and by this clever maneuver taken these words from the lips of the Saviour. In an arbitrary manner they make the discourse to Nicodemus end abruptly with

the 15th verse. If Christ did not utter John 3:16, to whom do they assign the passage?

The Modernist theory is that the Apostle John did not write the Gospel that bears his name, but some unknown writer composed it about the second century. The document expressly states (John 21:24) that it was written by the disciple whom Jesus loved, but this is written off as a pious fraud.

So, those who accept the new Bible, no longer hear the words of John 3:16 from the lips of the Son of God. The verse contains merely the doubtful opinion of some unknown writer of the second century.

Jesus is not permitted to refer to Himself as "the only begotten Son." When this new Bible is accepted, the Modernist charge that Christ never claimed to be the only begotten Son of God, is approved.

The foregoing examples show that the revisers are guilty of a grave crime against the Church of Jesus Christ. They stand indicted, according to Revelation 22:19. In favor of this book, it has been said that many people have taken to reading the Bible who were not readers before. This statement has been dinned into our ears, but there is no way for establishing its veracity.

What actual evidence exists that new readers have been recruited? True, promoters of the new Bible are creating enormous sales by shrewd advertising, but professed Christians and regular readers of God's Word, have done most of the buying. Who will say that the interests of the Kingdom are really being served when people are influenced to read falsehoods, in preference to revealed truth given by inspiration?

There is no argument against modern versions of the Bible. A number have been produced by conservative, evangelical scholars. But ever-increasing numbers of Christian people, both among the clergy and laity, are coming to reject this new Bible because it tends to rob Christians of their faith.

## New Bible Financial Racket

IT HAS BEEN revealed in a statement of policy entitled "Privileges of Quotation, Revised Standard Version of the Bible" released by the National Council of the Churches of Christ in the United States, which holds the copyright on the new Bible that it intends to collect royalties not only on the text of the Bible itself but upon all books, novels, concordances, commentaries, Sunday School lessons, and any and every publication and book that is sold for profit which uses more than 250 verses of the new Bible.

The National Council declares that it "reserves to itself the right to grant permission to quote portions of the text which are less than any full book (a Gospel or Epistle) in length." Under the statement entitled, "Royalty Policy for Use of This Text," it is specifically stated that in "Books or Publications Which are Sold for Profit" in which 250 verses or more are used that a royalty shall come to the National Council of Churches.

It is further said, "Any charge for permission will depend upon (a) the amount of quotation for which permission is desired, (b) the number, size, and price of the proposed edition, and (c) the type of publication. Each such case will be decided solely by the Division of Christian Education on the basis of the evidence which is submitted with the application. In such cases, two copies of the publication must be submitted to the Division immediately after publication.

These provisions give the National Council absolute control over the use of this Bible in all books and publications and opens up a field of profit making for the Council itself that is virtually unlimited.

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It is impossible to estimate the money the Council will receive from these sources in the years to come, and this commercializing, making merchandise of the Scriptures in this way, is beyond anything yet seen in the history of the Protestant Church.

This statement of policy "Privileges of Quotation" also stipulates "Acknowledgment of copyright will be required as indicated in Section II of this statement." This section is entitled, "Copyright Notices Required," and it is explained that even when any verses of the Bible are quoted, a copyright notice must be included.

In the case of books and publications using more than 250 verses, on which the Council is to receive a royalty, on

every particular page where a quotation begins of more than one chapter in length, there shall be a footnote at the bottom of that page declaring it is copyrighted and carrying the name of "the Division of Christian Education of the National Council of Churches and used by permission."

A general acknowledgment must appear on the inside copy of the publication as follows. "The Bible Text (or Scripture quotations) in this publication is (are) from the Revised Standard Version of the Bible, copyrighted 1946 and 1952 by the Division of Christian Education, National Council of Churches, and used by permission." Under these requirements the National Council of Churches not only receives royalties

but it requires publicity and recognition concerning itself.

The announced plan of the organization to have the new Bible accepted as the "authorized" version and to replace the King James Version is now being pressed on every side, with a recent revelation that another half million dollars will be spent in the publicizing of the new book. The whole program constitutes one of the greatest religious rackets in the history of the Church and this racket has to do with the sale and the control of what men have always considered "God's Word."

—Western Voice

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*Life* Magazine recently reported: "Every day for the past few years pathetic processions of desperately hopeful people have crowded through Dr. Robert E. Lincoln's small residential clinic in Medford, Massachusetts ... His patients came to think of him as a hero and saviour."

Dr. Lincoln says: "There is nothing basically new about my method except the therapy. The method consists basically of destroying bacteria 'hosts' to viruses in the body through introduction of a virus developed to extreme potency. I pit two naturally antagonistic organisms against each other."

The Corning Research Hospital ... of Corning, Arkansas, ranks among the best known institutions where Bacteriophage is administered. The following letter, addressed to United States Sena-

tor Langer, is typical of testimonials which are these days originating with patients who go there.

Honorable William E. Langer  
Senate Office Building  
Washington, D.C.

Dear Senator:

Out of appreciation for your untiring efforts to make available to humanity any therapeutics that have been demonstrated to have helped suffering mankind, I feel that I should advise you of the benefit that I have received while a patient at the Corning Research Hospital from the administration of Bacteriophage Lysate, or the Lincoln Treatment.

So that there can be no doubt as to the results that I have obtained and to the accuracy of my diagnosis, I am furnishing you with a copy of my previous

hospital record, and as you will note, I was operated on December 7, 1951 and a biopsy revealed that I was suffering from an extensive cancer involvement.

Other than the small amount of tissue removed from the cancerous growth for the biopsy, no organs were disturbed, and I was closed and advised that there was nothing that could be done to save my life, so extensive was the malignant involvement. I returned to my home in Holland, Minnesota a doomed man.

I reported, on January 5, 1952 to the Corning Research Hospital where I underwent a complete physical examination, was x-rayed and a great deal of laboratory work was done. I am enclosing also a summary of my examinations at this Hospital.

I was rapidly becoming a dreadfully ill man. One of the doctors, who for a good many years was on the staff of Hines Hospital, Chicago, Illinois, examined me and found a large mass that extended above the normal contour of my abdomen, one and a half to two inches high, and about the size of a hot water bottle. It was very hard and seemed to be composed of hard nodules.

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I became so ill on arriving at Corning that I could hardly raise my hands. For six weeks I hovered between life and death. I then began to gain strength. I could feed myself and turn in bed without aid. I continued to improve. I became an ambulatory patient, coming daily to the hospital for treatment on May 21, 1952.

I am now ready to be discharged and intend to spend some time vacationing and enjoying myself in Florida.

I have undergone examinations by six doctors on the staff of Corning Research Hospital, also by numerous visiting doctors, and there is no apparent evidence of any malignancy. My abdomen is soft and there are no nodules to be felt.

I feel in excellent physical condition, though I have been advised by the staff doctors of the Hospital that I must report for routine check ups for the next five years, and if, after that time there is no recurrence of cancerous condition, I can be pronounced definitely cured.

When I arrived at the Corning Research Hospital January 5, 1952 a doomed man, given up to die, I had been praying that God would lead me. I feel that He gave me the light to see my way to this form of treatment, though upon arriving I was informed that I was in a grave condition, that while the treatment had helped many, some died, and some showed no apparent improvement, that only time could tell if I would make a favorable response.

But many afflicted patients on my

arrival came in to see me and told me that they too had been given up to die and were either on the way to recovery or had returned for routine check ups.

These greatly improved patients offered me my only encouragement for I felt that if it could help them, surely it could help me.

I feel that I am a living testimony of at least one doomed cancer patient, apparently well, and looking forward to enjoying life for many years to come.

Again I want to thank you for your efforts in fighting for the relief of suffering humanity and personally investigating institutions trying to help those who were doomed as I.

Faithfully yours,  
William Woelber

## Fight Cancer The Hoxsey Way

ACCORDING to statistics compiled by the American Cancer Society, 30-million Americans now living will some day be struck by cancer. To date, none of the methods "approved" by medical bodies, offer hope.

And yet anybody can go to the Hoxsey Cancer Clinic of Dallas, Texas . . . and in one large cabinet, bulging with files, find complete, documented records and pathological reports, of more than 10-thousand cures of this dread disease.

The tragic paradox of our generation is that, due to a conspiracy among medical men and organizations, millions of sufferers are being misled or denied knowledge, regarding Dr. Harry M. Hoxsey's beneficent service.

Much is said these days about fighting cancer. Large sums of money are being raised for this purpose. A fraction of the energy and expense wasted on useless effort, directed toward advancing the Hoxsey Method, would save millions of lives and alleviate untold suffering.

Those who really wish to see the scourge conquered should associate themselves with Dr. Hoxsey . . . and help spread information on the superior merit of the system that bears his name.

He is faced with powerfully organized opposition. Hope of survival is to enlist the cooperation and moral support of large numbers of straight-thinking, enlightened people, organized into an invincible working force — guided

by the principle that "In union there is strength."

*Destruction of his treatment would be an insufferable loss to mankind. He and his associates need the prayers of God's people everywhere.*

The current issue of *Magazine Digest* contains an article which states that medical authorities estimate another ten years must elapse before a cure for cancer will be found. What a sentence to pronounce upon sufferers of this dread disease! What a dismal outlook!

"Scientists are looking forward to radically new treatments and cures in the foreseeable future," says the writer, "and ten years seems to be the most popular prediction. But they won't talk about it, at least not in public."

Dr. Hoxsey, like other pioneers in the field of medicine, has had an uphill fight battling prejudice, resisting jealousy and greed.

Let it be remembered that certain interests stand to lose millions (if not bil-

lions) of dollars when the Hoxsey Method gains general acceptance. Under the present arrangement, it costs the average sufferer a very substantial sum to die of cancer by the use of surgery, X-ray and radium.

The pattern of prejudice and selfishness was set against Dr. Hoxsey many years ago, is explained in the part of a chapter from the book, "New Cures For Old Ailments" . . . reproduced below

*The following is quoted from pages 90, 91 and 92 of "New Cures For Old Ailments."*

**THE HOXSEY METHOD** of treating cancer was originated about the year 1840 by William Hoxsey in the State of Kentucky. He moved to Illinois, and after his death the treatment was handed down to his son, Dr. John C. Hoxsey. Dr. Hoxsey became famous in that locality, but made no attempt to publicize the treatment, and cared for only those patients he could handle personally.

It remained for Harry M. Hoxsey, his son, after the death of his father in 1919 to bring it to the attention of the medical authorities. In spite of the fact that the effectiveness of the treatment had been proven, it encountered opposition from sources that should have been glad to cooperate. This resulted from the fact that the treatment did not depend on X-ray, radium, or surgery, which until re-

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cent years were the only methods the American Medical Association would recognize in connection with cancer.

Dr. Hoxsey finally moved to Dallas in 1936 and founded the present Clinic. He still met with opposition.

The preceding paragraphs summarize approximately a hundred years of Hoxsey medical history. A more specific view of certain early achievements in the conquest of cancer follows:

According to Dr. Hoxsey's heavily-documented files, a friend named L. Everhard made a long distance call from the Hoxsey headquarters in Taylorville, Illinois, to the Chicago office of Dr. Malcolm Harris, then President of the American Medical Association. The date was March 1924.

We read: "Mr. Everhard told Dr. Harris that he believed the Hoxsey treatment would cure cancer. Mr. Everhard was advised to have Harry Hoxsey in Chicago the next morning at 8:00 at Alexian Brothers Hospital, that Dr. Harris would turn a case of cancer over to him, and that if Hoxsey effected a cure, he would see that the world knew about it in less than thirty days.

"Messrs. Hoxsey and Everhard appeared at the Alexian Brothers Hospital at the stated time and met Dr. Harris, who then said he would not turn over a case having a possibility of a cure, but would turn over an incurable case, would watch the reaction from the Hoxsey treatment, and if it did not hasten the end, would turn over 25 or 30 cases for treatment."

Seargent Thomas Mannix was the patient selected. After a brief period of treatment by the Hoxsey method, the cancer on his shoulder was lifted out of the hole which it had created.

Dr. Harris called Hoxsey to his office and told him what had been accomplished was the greatest miracle he had



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ever seen during his entire practice. He presented a long contract, the terms of which set forth that Dr. Hoxsey agreed to turn over his formulae to Drs. Harris and Fishbein, they would use them for ten years, and at the end of the ten years Dr. Hoxsey would get ten per cent of the net income. This agreement Dr. Hoxsey refused to sign because he knew the real purpose was to gain control of his treatment and bottle it up, out of reach of suffering mankind.

"Dr. Harris then called the hospital and ordered that neither Dr. Hoxsey nor anyone else should be permitted to see Seargent Mannix without further orders from him. The Mannix family was contacted, and Seargent Mannix was removed to his home, where the Hoxsey treatment was continued. In six months time the patient was completely cured. He returned to police duty as Desk Sergeant of Sheffield Avenue Station, his old job. He died ten years later at the age of seventy-six of a heart condition from which he was already suffering at the time of the Hoxsey treatment."

Concerning the Thomas Mannix case, Dr. Hoxsey says:

"The fact that he died ten years after Dr. Malcolm Harris had stated he was incurable and hopeless, and that he died from a heart condition and not cancer, leads us to believe that the Hoxsey Method of treatment is far superior to X ray, radium, and surgery, as this was admittedly a deathbed case. This case is also proof that Dr. Harris, as President of the American Medical Association, did everything he could to stop the use of these formulae because he could not control or steal them."

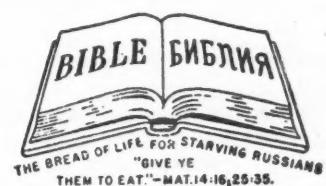
Other material available on the Thomas Mannix case includes the following: A photographic history of the case consisting of pictures of (1) Sergeant Mannix and the cancer just before the Hoxsey treatment was begun, (2) the lifting of the cancer from the patient's shoulder a relatively short time after the Hoxsey Method began to be employed, (3) the hole left by the cancer partially healed, and (4) the hole completely and neatly healed.

A pathological report from the clinical laboratories of the Alexian Brothers Hospital reveals that the microscopical finding was basal cell carcinoma. Photographic evidence shows that the malignancy had gotten into the clavicular bone of the shoulder.

Dr. Hoxsey has said in connection with this case: "I was called a 'notorious cancer quack.' I will leave it to you to say who was the quack."

## VITAL MESSAGE ON RUSSIANS

"Where there is no vision, the people perish." Proverbs 29:18.



Anyone who says that the Bible cannot be gotten to the Russians is playing in the hands of communists who do not want the Bible to reach the Russian people. How stupid are those who assert that because King Saul could not kill Goliath, that no one else could do it either. When years ago Russia was closed to the Gospel, and everybody said: "Nothing can be done," the Russian Bible Society printed and spread 81,000 Bibles. With God there are no Red Seas which cannot be crossed by faith.

While others are doubting, the Russian Bible Society is again getting ready its Bible sling to shoot at the communist Goliath. Through the ministry of Pastor Malof, the exiled Russian church leader and President of the Russian Bible Society, more souls have been converted to Christ on the Russian mission fields than through any other human instrument. The well known Christian leader, Colonel F. J. Miles, the former chief Chaplain of the Australian armed forces, has recently stated:

"I am constrained to write you praising God and congratulating you on your great achievement in making the Bible available to the Russian races. That there is a greater demand than ever among Slavs for the inerrant, infallible and inspired Word, makes this issue the more important. Of the multiplicity of ministries which our Lord has privileged you to initiate, in my judgment, this last seems fraught with greater possibilities than any one that has preceded it; to which end I am confident that God will grant His abundant blessings." F. J. Miles.

The Russian Bible Society deserves the most liberal support of all Bible loving people. For \$2.00 one Bible can be printed, for \$100 fifty and for \$1,000 five hundred Bibles. Donations may be addressed to the Russian Bible Society, Inc., P.O. Box 2709, Washington, D.C. The opportunity is great, and the need most urgent.

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I Corinthians 9:23.

# CHRIST'S PERSONAL PREDICTIONS

Wilfred A. Miller

FROM time to time, various listings of Old Testament prophecies relating to our Lord Jesus Christ have been published. Sometimes such lists cover some specific aspect, or particular detail, or even a definite period of time. For instance, a list has been made showing some thirty or more Old Testament prophecies that were fulfilled in the twenty-four hours between Christ's arrest and burial.

Having saved many of these lists of fulfilled prophecies, I was studying them one day, when the thought came that I would like to have a list of New Testament prophecies regarding the Crucifixion, or, better still, a list of the predictions Christ Himself made regarding His death and resurrection.

Surely, since the heart of Christianity is the death and resurrection of Christ, whatever He said or taught while on earth, before it happened, is noteworthy for study. Not having seen such a list, the next best thing I could do was to prepare one.

Using a "Harmony of the Gospels," in which the four Gospels are written in parallel columns in chronological order, I read through and noted the times the Lord Jesus spoke about His coming death and resurrection. It was interesting to note that, right at the very start of His public ministry, He made reference to His resurrection.

One of the first things Christ did when He began to appear publicly was to cleanse the Temple. The Jews challenged His right to do this, and demanded by what authority. Christ answered with a prophecy concerning His death and resurrection.

Throughout His ministry on earth, our Lord made frequent references to His death, naming the city and giving many details.

In the list that follows, the texts are necessarily condensed to save space. The reader is therefore urged to look up the references for himself for further study.

1. At the very outset of His public ministry, in answer to the Jews' demand for proof of His authority for cleansing the Temple, Christ said:

"Destroy this temple, and in three days I will raise it up . . . But he spake of the temple of his body" (John 2:18-22).

2. To Nicodemus, the Lord Jesus said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

3. When asked why His disciples did not fast, the Lord Jesus said:

"The days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matt. 9:15; Mark 2:20; Luke 5:35).

4. When the Pharisees and the Sadducees asked for a sign, He said:

"There shall no sign be given . . . but the sign of the prophet Jonas" (Matt. 16:4).

5. The first prediction that names the place and gives a few details of His coming death on the cross came in a private talk with His disciples:

"Began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Whereupon Peter rebuked our

Lord, for which he was reprimanded (Matt. 16:21-23; Mark 8:31-33; Luke 9:22).

6. It is interesting to note that the topic of conversation between our Lord, Moses, and Elijah, when Christ was transfigured, was concerning "his decease which he should accomplish at Jerusalem" (Luke 9:28-36; Matt. 17:1-13; Mark 9:2-13).

7. On the way down from the Mount of Transfiguration, Christ said:

"The Son of man must suffer many things, and be set at nought" (Mark 9:12; Matt. 17:12).

8. While in Galilee, Christ said to His disciples:

"The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him" (Mark 9:30-32; Luke 9:43-45; Matt. 17:22, 23).

9. While not a direct statement, nevertheless the following should be listed, for it is significant. When Jesus was still in Galilee He announced that He would not go openly to the Feast of Tabernacles at Jerusalem just then, "because the Jews sought to kill him." He said:

"My time is not yet come" (John 7:1-9).

10. Later, He went up "as it were in secret." While there at Jerusalem He said:

"Yet a little while am I with you, and then I go unto him that sent me" (John 7:33, 34).

11. During the discourse on "The light of the world," there are several allusions to His son leaving the world. For instance:

"I know whence I came, and whither I go;" "No man laid hands on him; for his hour was not yet come." He also said: "Whither I go ye cannot come;" and, "When ye have lifted up the Son of man, then shall ye know that I am he;" "As he spake these words, many believed on him" (John 8:14-30).

12. The Lord followed the above by twice stating to the Jews that they were seeking to kill him (John 8:37, 40).

13. When Christ made His final departure from Galilee, we read:

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9:51).

14. In the Lord's discourse on "the

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good shepherd," several noteworthy statements are made:

"I am the good shepherd" (John 10:11).

"The good shepherd giveth his life for the sheep" (John 10:11).

"I lay down my life for the sheep" (John 10:15).

"No man taketh it from me, but I lay it down of myself" (John 10:18).

"I have power to lay it down, and I have power to take it again" (John 10:18).

15. This is a rather veiled allusion, but one which should be added:

"But I have a baptism to be baptized with; and how am I straitened (or pained) till it be accomplished!" (Luke 12:50).

16. While the Lord was teaching on the way to Jerusalem, some of the Pharisees came to tell Him that Herod was seeking His life, and that He should leave the country. But He was not concerned about that then, and said:

"It cannot be that a prophet perish out of Jerusalem," which seems to indicate He knew His hour was not yet come (Luke 13:33).

17. In teaching about the coming of the Kingdom of God and His second advent, Christ said:

"The Son of man ... first must ... suffer many things, and be rejected of this generation" (Luke 17:24, 25).

18. Again we read that on His last journey to Jerusalem:

"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things" (Luke 18:31-34; Matt. 20:17-19; Mark 10:32-34).

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19. In reproving the ambitious James and John, Jesus ended His reproof with these words:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45).

20. When Mary of Bethany anointed the feet of the Lord Jesus, He said: "She did it for my burial" (Matt. 26:12; Mark 14:8; John 12:7).

21. In the parable of the absent landlord, Christ told how the wicked husbandmen killed the beloved son of the landlord. He ended by reminding them of the Scriptures:

"The stone which the builders rejected, the same is become the head of the corner." Here He taught in parable form of his coming rejection (Matt. 21:38; Mark 12:6, 7; Luke 20:15).

22. In His discourse following the announcement that certain Greeks were looking for Him, Christ said:

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33).

23. Following the Olivet discourse concerning the destruction of Jerusalem and the end of the age, Christ added:

"Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified" (Matt. 26:1, 2).

24. At the Last Supper, Christ said:

"With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

25. Again at the Last Supper, the Lord Jesus said:

"One of you shall betray me" (Matt. 26:21; Mark 14:18; Luke 22:21; John 13:21).

26. Christ's farewell discourse has several references to His death:

"Yet a little while I am with you. Ye shall seek me: ... Whither I go, ye cannot come" (John 13:33).

27. "For it is written, I will smite the shepherd" (Matt. 26:31; Mark 14:27).

28. "This that is written must yet be accomplished in me, And he was reckoned among the transgressors" (Luke 22:37).

29. "I go to prepare a place for you" (John 14:2).

30. "Yet a little while, and the world seeth me no more" (John 14:19).

31. "But now I go my way to him that sent me; ... It is expedient for you that I go away" (John 16:5-10).

32. "A little while, and ye shall not see me" (John 16:16).

33. "I leave the world, and go to the Father" (John 16:28).

A careful study of the above statements by Christ will bring many more important facts to light, and the reader is again invited to study the complete texts prayerfully.



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# EDITORIALS

## REPORT FROM WASHINGTON

**SENATOR CAPEHART** tells me he receives 500 letters a day saying: "We voted to end Acheson appeasement, get our boys out of Korea, reduce taxes, cut the Federal payroll, and clean out fellow-travelers, perverts and crooks. In three months we see no evidence of this being done."

He concludes that the people are becoming impatient.

Dulles gets the blame. He was raised up, made important, wealthy, in the same internationalist circles as Acheson. His ambition to head the State Department, as did his grandfather, and his uncle Robert Lansing, was fulfilled through backing from these circles.

Dulles became a sanctimonious legal adviser to the Council of Churches, Christian Mission bodies of fashionable connections (Modernist) and the International YMCA. Their "Social Gospel" version of Christianity takes much from Marxism. It is something quite different from the religion of the New Testament. Dulles got a working-over from Jewish defamation professionals when he dared run against Lehman. This he had to swallow while Jewish higher-ups assured him they never doubted his "right attitude."

He was publicized by the Luce press as author of a great new policy of pressuring Russia into bounds instead of trying to stretch around each new expansion. The "Great Policy" fails to appear, and Dulles' trial balloon offering Red China to split Korea, put Formosa in trust and recognize Peiping shows that he is "playing by ear" as did Acheson.

The tune is called by the masters who directed FDR and Truman.

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They were willing for their candidate to denounce Yalta and Potsdam to voters, but have refused to let him repudiate them since election. They want trade with Reds, recognition of Red China and snuffing out of the anti-Red chiefs Syngman Rhee in Korea and Chiang Kai-shek in Formosa.

This is the policy inaugurated by British Marxists, who are continuing to work through the same transmission belt of Frankfurter, Lehman, socialistic pacifists, Zionists and "liberals."

They have the backing of top billionaires who stand to become the Commissioners of Resources, Production, Distribution and Money in a world State and economy, if established.

In the face of these influences the men of Congress whom we counted on as champions of Americanism in Washington are becoming increasingly defeatist. I have interviewed a number of them in the last few days. They need letters of encouragement from back home.

Said Senator Karl Mundt after an hour spent with Eisenhower following the recent Dulles muddle in which the Secretary of State spoke to the press about splitting Korea and putting Chiang Kai-shek in moth balls: "I can't say the Administration has no direction but I can't say there is one or what it is!"

Said Carroll Reece: "Not only in policies but in administrators I find no change. I call the Pentagon or any other Department about some matter and lo! I'm talking to the same chaps I had to argue with throughout the New Deal!"

Said Martin Dies: "We anti-socialist Democrats are more ignored under this Administration which we helped elect than under the Deals. McCarthy, Jenner and Velde are getting no encouragement from either Administration or Republican party machine in their fight to clean out Communists and fellow-travelers. Under the Democrats they got angry opposition which at least aroused

true Americans to back them. But the political snobbery of their own Administration is quietly pushing their efforts into the woodshed, if not the dog house.

"My persistent efforts to have a bipartisan joint committee set up to examine the entire doings and personnel of the Roosevelt-Truman regime on a judicial, non-sensational basis have had no support save a recent hand kiss from Senator Taft. But I predict that unless the Socialist-Internationalist regime is thus opened up and exposed, it will be back in control of Congress in 1954 and of the White House in 1956."

—Upton Close

### STALIN'S DEATH

THE FINGER of suspicion is being pointed at Lavrenty Beria, Jewish head of the terroristic Soviet secret police, for the death of Stalin. Deep hatred existed between the two men. They had been at sword's points over the Jewish question the last few months.

Stalin lived in mortal fear of assassination at the hands of Jews, particularly Jewish doctors. During the closing period of his life, he was afraid to leave Moscow, even for a winter retreat on the Black Sea. He was virtually Beria's prisoner in the Kremlin. A short time before the end, he had a close friend and secretary removed under mysterious circumstances.

That he was possibly murdered and the date of his death faked, is suggested by heavy troop movements in the Moscow area a week before the announcement.

William J. Ryan, an Associated Press analyst, calls attention to a series of events which, in his words, "raises a serious question whether Joseph Stalin died a natural death." The United Press emphasizes "the possibility that Stalin was assassinated."

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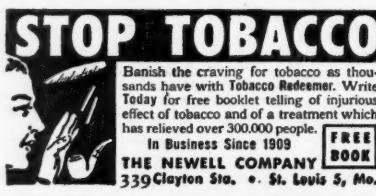
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If he was murdered, the crime would have had to have been executed by the secret police. There are plenty of reasons for suspecting a *motive* on the part of Beria—one being to wipe out the last vestige of anti-Semitism at the Kremlin level. He holds the power of life and death over his associates. A nationally read magazine describes him as "a killer of the killers."

There are indications of a secret purge at the present time, with all officials disloyal to Beria being rooted out. Malenkov is surrounded by members of the secret police and can be considered in a safe position only so long as he has Beria's support.

### MOSCOW'S JEWISH DOCTORS

**S**TALIN struck at Beria when, last January, he ordered the arrest of a group of Jewish doctors on the charge of murdering Communist leaders Andrei Zhdanov and Alexander Shcherbakov ... and plotting the destruction of others. (Zhdanov had been chosen to be Stalin's successor.)

Moscow press and radio branded the doctors as "heinous degenerates," "these fiends in human shape," "hired foreign intelligence agents" and "international Jews." Beria was castigated for "laxity" in not having forestalled the plot.

This meant but one thing—that Stalin had dared to defy and challenge Beria. It was regarded inside the Kremlin as a life-and-death struggle. Stalin lost, removed in all probability, by Beria's all-powerful secret police.

The medical "fiends" were immediately released and exonerated. "It has been established," said a communique from Beria, "that the accused were arrested without any lawful cause whatsoever. The accusations made against them are false. Their confessions were elicited by investigators, using impermissible means which are strictly forbidden under Soviet law." On his personal recommendation "the arrested have been completely rehabilitated and freed from custody."

This act, by Russia's most powerful figure, reversed Stalin and served notice that the current flare-up of anti-

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Semitism in Kremlin circles was at an end. Beria had cleared a blot from his escutcheon. He had discharged an obligation to (his) the Jewish race.

A dispatch from Tel Aviv said that Israel welcomed the news, found "deep satisfaction" in the development and was anxious for the "resumption of normal relations between the Soviet Union and Israel." Stalin had severed diplomatic relations when Jewish terrorists exploded a bomb at the Soviet legation in Tel Aviv, injuring five persons.

Dr. Lydia Timashuk, a physician and grandmother, was stripped of the Order of Lenin which she had received for "exposing" the plot.

The ex-Minister of State Security, Semyon D. Ignatiev, who was named to the Communist Party Secretariat as recently as March 14, was judged guilty of "political blindness and gullibility." His former deputy, named Ryumin, was arrested for fabricating the whole case with the deliberate intention of inflaming "nationalist hostilities."

Anti-Semitism has been a crime punishable by death, in Russia, ever since the revolution. This resulted from the fact that the Communist world conspiracy is seated in Khazar Jewry. The temporary deviation from this policy was with the deliberate intention of inflaming "nationalist hostilities."

The reason for the change in Stalin's attitude toward the Soviet Khazars (known as Jews) is not clear.

Beria's stand was hailed by the left-wing press of the United States as a great contribution to world peace—presumably on the grounds that international Jewry was planning to hasten war between this Country and Russia, as was the case with the Germans in World War II.

### RED PREACHERS

**C**ONGRESSMAN Harold H. Velde, Chairman of the House Committee On Un-American Activities, is right in the stand he has taken against Preachers who exert their influence on the side of Marxist doctrines. As a former FBI agent, he has the facts and is sure of his ground.

Anticipating an eventual Congressional investigation, he said it would "probably include individual members of the cloth, including some who seem to have devoted more time to politics than they have to the ministry."

Rev. Claude C. Williams, a Presbyterian Minister of good standing in the Detroit Presbytery, typifies the kind of

clerical leadership in which Government agents profess to sense a real danger. Like the Red Dean of England, he is a man of candor. This is what he says:

"Denominationally I am a Presbyterian, religiously a Unitarian, and politically I'm a Communist. I'm not preaching to make people good or anything of the sort. I'm in the Church because I can reach people easier that way and get them organized for Communism."

Most Preachers of Marxist leanings are less candid than Williams, and find it advantageous to hide many of their views ... expressing themselves only under auspicious circumstances. Such men are "wolves in sheep's clothing." Williams' name appears on page 643 in the 1952 official Minutes of the Presbyterian General Assembly.

As might have been expected, the leftist wing of the clergy vehemently denounced Chairman Velde. On the other hand, many loyal Gospel Preachers reacted favorably and pledged him their support. Bishop G. Bromley Oxnam, who has for years fought the Committee On Un-American Activities, led the attack—supported by an assortment of Unitarians, reds, pinks and theological mavericks.

Congressman Donald L. Jackson, a member of the Committee, promptly denounced the Bishop, charging that he "served God on Sunday and the Communist front for the balance of the week" and further that he "has been to the Communist front, what Man O' War was to thoroughbred horse racing."

Thereupon Oxnam asked to appear before the Committee for the purpose of attacking it ... but withdrew the request when told that he would have to testify under oath and be interrogated.

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A front-page feature article in the *Indianapolis Star* contains the following information:

"Rumbling presses in a printing plant at Berne, soon will signalize the first phase of a new offensive against Communism. When the presses stop, Rev. Basil Malof, lifelong enemy of tyrannic government, will take charge of the 10,000 Russian-language Bibles thus produced.

"From this Midwestern city, the tall, 78-year-old preacher, who has been imprisoned by the Czar and hunted by the Soviet secret police during a lifetime spent fighting for religious liberty, will take the Bibles to an East Coast port and then across the ocean. His next and most dangerous task will be to carry them past northern outposts where he has devised ways for penetrating the Soviet Union.

"Bibles cannot be had in Russia. All that could be found were burned during the Revolution. Old copies that escaped fire have disappeared, been hidden or worn out, Malof said. For more than three decades, no Russian book store

has dared to offer a single copy of the Bible for sale.

"The Bibles now being printed, each with 1,240 pages, are on high-grade paper and durably bound. A 45-day continuous press run was required to turn out the edition, according to C. H. Musselman, manager of the Economy Printing Concern."

## A COLORFUL CAREER

Pastor Malof likes to think of his work as a continuation of that established by the godly Russian Emperor, Alexander the First, conqueror of Napoleon, who organized a Russian Bible Society in the year 1813. The Emperor's personal friend, Prince Alexander Golitzin, became the first president.

But after 13 years of vigorous effort, devoted to circulating the Scriptures, the organization was disbanded by the next Czar, Nickolas the First. Pastor Malof, motivated by the same ideal of giving Russians the Bible in their own language, feels that he has picked up the torch dropped by Alexander.

In the years 1907 and 1908, he established the first evangelical Protestant Churches in St. Petersburg and Moscow. About the same time, he organized the first Sunday School Union of the Russian Empire. His ministry attracted throngs of people and this brought down upon him the wrath of the State Church.

He was arrested, tried in the Kremlin, sentenced to imprisonment in a fortress and later banished to Siberia, but finally exiled from Russian territory. Later, when the reds came into power, they confiscated his St. Petersburg Church, "Dom Evangelia," of 2,000 seating capacity, and turned it into a dance hall.

Russian leaders of distinction sat under Pastor Malof's early ministry and became associated with him in Gospel work. Among his listeners in those days were Queen Olga of Greece, the Grand Duchess of Wurttemberg, the Prime Minister's wife, Count Leo Tolstoy and his wife, and many regular attendants from the Czar's palace. He and his helpers kept meetings going, at times, in as many as twelve large halls.

A volume containing the diary of Countess Sophie Tolstoy, records this entry for July 12, 1910: "Today by invitation I went to see Chertkov's mother, Elizabeth Ivanovna. She has two preachers staying with her — Malof and another, an Irish professor of whose speeches I understood but little. Malof, however, is a man of strong conviction, and eloquent, and he began assiduously trying to convert me to his faith in the Redemption."

The home office of the Russian Bible Society is now located on Dupont Circle, Washington, D.C., housed in the five-story brick building formerly used by the Italian Embassy.

Pastor Malof says: "Alexander the First was kind and helpful to Mennonite colonists who came to Russia, and granted them religious freedom and many privileges. He respected them for their rugged loyalty to God's holy Word. I therefore find a special, sentimental interest in having the new edition of the full Russian Bible printed on Mennonite presses."

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ed, to drug Russians with the lie that "Religion is opium to the people."

History attests that people who read the Bible, invariably enjoy the advantages and blessings of human liberty. It is a Book of moral and spiritual enlightenment. Those who give it a place of preeminence, invariably rise to higher levels. Circulation of God's Word in Russia would precipitate a spiritual awakening and help the struggling masses to drop their chains.

There is a growing feeling among Christians that ways must be found for getting Bibles into the hands of people encaged behind the Iron Curtain. Some have even suggested the use of "Bible balloons"—small balloons to be released by the tens of thousands, each carrying a New Testament or Bible, printed in the language of the Country to which it is flown.

The Scriptures should be read, regularly, and Gospel hymns sung in many languages, over "Voice of America" programs. More than materialistic answers to Marxist materialism is needed. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The promise is unalterable that the Word will not return void but will accomplish the mission on which it is sent.

#### ACHILLES' HEEL

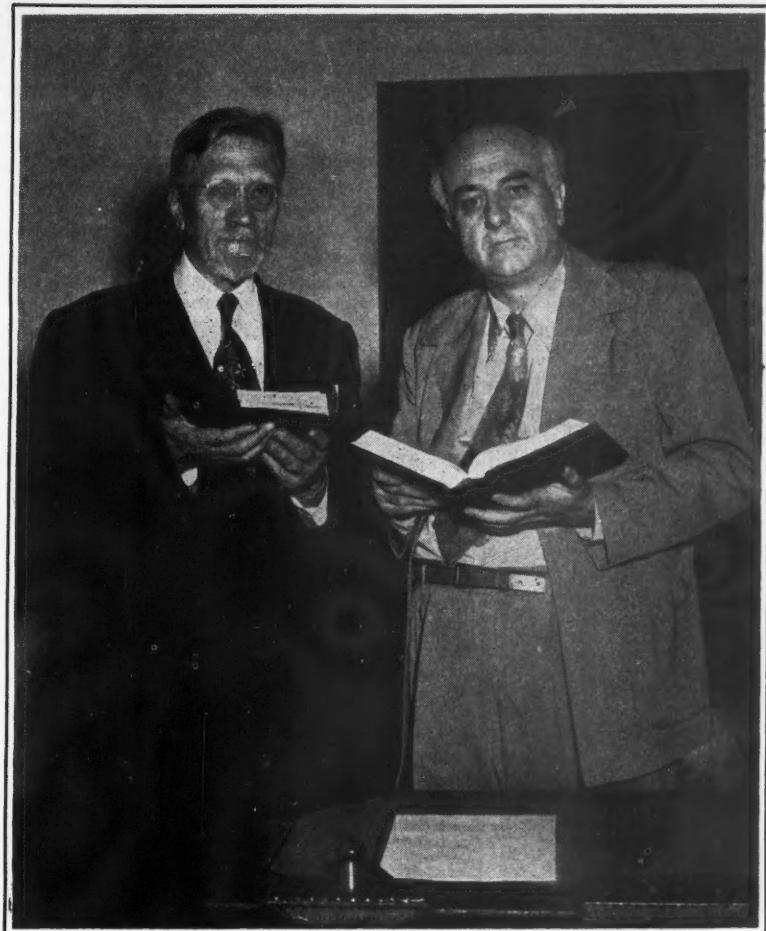
Pastor Malof is not a novice in Russian Bible distribution. Many years ago, before the reds came into power, he promoted the largest edition ever published, same consisting of 81,000 copies. During the years that have intervened, he has kept a steady stream of Russian Scriptures flowing — even if sometimes, due to handicaps, the quantity has been reduced to a seeming trickle. Consequently his name has been on the Soviet blacklist for many years.

The present venture promises to break all previous records. Other editions are expected to follow in rapid succession, the first one of 10,000 copies. Leaders of the Russian Bible Society have high hopes.

Achilles, the hero of Grecian mythology, was invulnerable except in one place, his heel, which had been left uncovered by the coat of mysterious metal that he wore. An enemy who knew this secret, took careful aim and sent a poison arrow into the bare spot so that Achilles perished.

The natural religious nature and secret longing for God, on the part of the Russian people, will yet prove to be the Achilles heel of Communism, according to Pastor Malof.

He says: "The religiousness of my



BASIL MALOF HOLDING HIS ENGLISH BIBLE ... AND  
DR. WINROD HOLDING A RUSSIAN BIBLE

people leaves an area exposed which the thick armor of atheism has never fully covered. At the first opportunity, this quality will assert itself and a mighty spiritual conflagration will break out, consuming everything in its path.

"Christians can get through and behind the Iron Curtain by the power of prayer. In this way, they can aim spiritual arrows at the Achilles heel of Russia and help destroy the red giant which is bloated with the blood of millions of martyred believers. Supernatural

strength is needed to consummate the victory. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

#### DISTRIBUTING THE BIBLES

The Russian Bible Society cannot, for security reasons, disclose all the methods used in distributing their Bibles. Communists must not be given information that might enable them to block strategic moves on the part of distributors.

There are in the United States, a few hundred thousand Russian-speaking refugees, congregated for most part in the larger cities. Many of these people are reaching eagerly for copies, but the Society has been able to earmark only a small percentage of the first edition for this purpose.

A Christian underground exists in all Iron Curtain countries, which maintains contact with the outside world. This offers avenues for getting copies into the

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right hands. Believers in these countries are resourceful, and relying upon divine guidance through prayer, accomplish a great deal in the service of Christ despite the powers of anti-Christ.

Finland, whose border joins that of Russia, enjoys religious liberty. This little country has successfully resisted the kind of Soviet pressure under which neighboring governments have collapsed. The Russian Bible Society works in close cooperation with certain groups.

Now that it is known that Bibles are again available in the Russian language, the Society receives a steady stream of appeals. The following, from a missionary in Europe, is typical:

"Today there are six million refugees from Soviet Russia and other Eastern Countries, here in Western Europe. In Paris alone there are two hundred thousand Russians and other Slavs. The spiritual need and opportunities for missionary work is overwhelming. I am sure you cannot remain indifferent to our pleadings ... Please give us three thousand Bibles and five thousand Testaments. We shall endeavor to have each one who will receive them, write you a letter of appreciation."

The new Russian Bible is a costly item to produce (approximately \$2.25 per copy). The problem is manufacture, rather than distribution, since the Society has plenty of ways for getting the Book into circulation. *The Soviet border has been breached at several points.*



## ROMANS

### *A Bible Study*

**Mrs. Gerald B. Winrod**

PAUL'S LETTER to the Romans, written in A.D. 60, appears sixth in the chronological order of his Epistles. The theme that connects its sixteen chapters in an organic whole, is the declaration that God imputes righteousness to guilty sinners who believe upon the atoning Saviour. All must come the same way regardless of nationality or station in life.

The genuineness of this Epistle cannot be questioned. It states the intention of the writer to visit Rome. (Chapter 1, verses 11 & 12) At the time of writing he had never been there.

He was then at Corinth, preparing to leave for Jerusalem with a contribution for the poor among the Churches of Macedonia and Achaia. A trip to Rome, enroute Spain, was included in his plans

for the near future. We know that the contribution which he carried was from Corinth, prepared toward the close of his third visit to that city, which lasted three months. (Acts 20:2-3)

In anticipation of an early visit, Paul wished the Christians of Rome to have a comprehensive statement of the great doctrine of Grace which was being assailed in certain quarters. His respect for them and their spiritual insight into the truths of the Gospel, is suggested by the words, "your faith is spoken of throughout the whole world."

This Church was strategically located and its influence far-reaching because of the steady stream of visitors who moved through the Capital from the provinces. Some were sure to come

**IN THE SPRING of 1951, Basil Malof** was addressing the students of Mercer University at Macon, Georgia, when he uttered the following prophetic words:

"Stalin, sit up, and look well! Does not Isaiah 14:12-20 contain thy picture, and the sure announcement of thy doom? For remember, that 'It is a fearful thing to fall into the hands of the living God.' You said that there is no God, and that Jesus Christ is dead. But God is a living God, and His judgments are righteous and unavoidable. And when He will summon you to hear His verdict, the thick walls of the Kremlin will not be able to hide you, and the armored cars of your bodyguards will not protect you. The hour of reckoning is at hand."

under the influence of the Gospel and carry the message back to their respective communities. Hence the apostle's reference to the "whole world."

The founder of the Church of Rome is unknown. Evidence refutes the tradition that Peter was its first bishop. Surely the historian of Acts would not have passed by, in silence, a circumstance of such importance. Mention would certainly have been made somewhere in the New Testament narratives of Peter's labors. Learning of Paul's approach, leaders of the Church journeyed as far as Appii Forum and the Three Taverns to meet him, but no mention is made of Peter being with the group.

It is highly probable that this celebrated congregation was organized by humble folk who were "scattered abroad" through the great persecution which swept like a prairie fire after the stoning of Stephen. While their names are not recorded on earth, mention is made of them, we may be sure, on the greatest of all scrolls ... Revelation 3:5.

Romans has been described as "the most elaborate, and at the same time the most glowing, of all the Pauline Epistles." It was written according to a carefully thought-out plan, with the facts logically organized, moving toward a definite objective. There is nothing hit-and-miss about the construction of the document.

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Three topics take concrete form as the argument progresses. First: Man's position considered legally, as a violator of the moral law and a sinner, living in natural rebellion against God.

Second: This legal position completely reversed through acceptance, on the basis of unmerited Grace, of what Christ did to redeem man.

Third: The manifestation of the new life which accompanies the change of relation, rudimentally complete already, but destined to open into boundless bliss in a future world.

The Epistle answers Job's question, "How can man be just with (before) God?" It pictures man's estate, first, at its *worst* ... and second, at its *best* — the best for which we may hope in this life.

### HUMANITY AT ITS WORST

The verses of Romans, chapter one, devoted to explaining the origin of heathenism, comprises one of the most tragic passages found in the entire Bible. But Paul shows that the moralist living in sin, is just as much in need of a remedy, as the man who dwells in heathen darkness.

"For the wrath of God (holy displeasure and righteous vengeance) is revealed from heaven against all ungodliness." Man, in his sinful state, is under wrath, headed toward judgment, unless the descending movement is interrupted by supernatural intervention.

"Even his eternal power and Godhead." Solution of the sin problem does not resolve itself into the operation of mere blind force or an alleged pantheistic "spirit of nature," but the power of the omnipotent will of the universe. Man is personally responsible to God. A sinful life is a personal affront to the Godhead.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Reference is made here to the origin of heathenism — namely the extinguishing of the light of divine revelation, by the ancestors of what later became the heathen world. Free moral agency and

the laws of heredity (sins of the parents visited upon the children) are involved, so that all are "without excuse."

There has never been a time when humans on this earth were denied a revelation of God. Ancients charted the heavens and found "the Gospel in the stars." Divine revelation was noted in nature. Men were likewise endowed with the "still small voice" of conscience. There were also special manifestations of God.

Looking back, Paul wrote of people who rejected the light of revelation, "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

This allusion was to the Grecian mythologies of Paul's day, and to the raw idolatry of heathen lands. The part-human and part-animal deities, of ancient times, come in the same category. Perhaps the apostle also had in mind the gorgeous chiselings, which were to be seen on all sides, as he stood on Mars' Hill observing the pagan "devotions" of the Greeks. (Acts 17:29)

Idolatry in heathen lands to this day, attests the accuracy of Paul's description. Millions worship "birds, four-footed beasts, and creeping things," showing to what frightful extent religious conceptions have been debased. "Who changed the truth of God into a lie."

The apostolic denunciation of heathenism is serious and the tragic need of Christ, on the part of those living in darkness, is clearly portrayed. But the writer does not stop there.

Romans 2:1-16 places Gentile moralizers on the same level with heathen rejectors of the light ... while Romans 2:17-29 condemns the Jews for their sins and places identical responsibilities upon them.

Human nature, in its entirety, stands condemned, guilty before God and in need of saving Grace. The Greeks and Romans relied upon philosophy. They applauded virtue and practiced vice. The Jews had the Law but corrupted it. The doctrine of Justification by Faith is therefore predicated upon the fact of universal guilt and condemnation.

*We have considered the dark side ... and now let us look at the bright side!*

### HUMANITY AT ITS BEST

"What then? are we better than they? No, in no wise. As it is written, There is none righteous, no, not one." These statements quoted from the Psalmist, show what man is by nature, in sin and alienated from God. (Psalm 14:1-3 & Romans 3:9-10)

By self-effort "shall no flesh be justified." The apostle lays a foundation

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"But now" — the situation completely changes, when one comes to understand the substitutionary death of Christ and what His finished work means to the sinner who accepts Him as Saviour. (Romans 3:21-28)

"For all have sinned, and come short of the glory of God." Though men may differ in the external manifestation of their sinfulness, there is no difference as to the need of a remedy, "for all have sinned." The cure is the same, no matter the nature of the disease. "Being justified fully by his grace through the redemption that is in Christ Jesus."

This important passage teaches us that Justification, though gratuitous, is not a mere fiat of the divine will, but comes based upon Redemption — or the payment of a ransom in Christ's death. It is a free gift to the sinner because his Saviour paid the price.

"That he might be just, and the justifier of him which believeth in Jesus." Amazing paradox! The thought of being just, and at the same time the justifier, is something difficult to comprehend ... until one considers that God's ways are above man's ways.

"Whom God hath set forth to be a propitiation." A n understanding of "propitiation" resolves the paradox. Justice has full satisfaction in that, "God hath made him to be sin for us who knew no sin." Mercy finds full expression in that, "We are made the righteousness of God in him."

We stand in His shoes, not our own. He did for us what we never could have done for ourselves. As our Substitute, we are justified, legally justified, in expecting and accepting forgiveness of sin, cancellation of our debt and deliverance from all sense of guilt. Not works, not the Law, but Grace!

With this fact embedded in his letter like granite, Paul expounds the doctrine exhaustively:

Justification the only remedy for sin, Romans 3:21-28. Justification a universal remedy, Romans 3:29-30. Justification makes possible observance of the Law, Romans 3:31.

Justification illustrated, Romans 4:1-4. Justification defined, Romans 4:5-8. Justification removed from ordinances,

Romans 4:9-12. Justification not circumscribed by the Law, Romans 4:13-25. The seven results of Justification, Romans 5:1-11.

The fruits of the doctrine are set forth:

Sanctification, chapter 5; deliverance from the power of indwelling sin, chapter 6; the conscience completely sensitized, chapter 7; inward strength and victory over the flesh, chapter 8; equipped for service, chapter 12; living under the law of love, chapters 13 and 14; the outflow of Christian love, chapter sixteen.

"But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Romans 5:20-21)

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From Page 2

ly, Richmond. He was changed. And Richmond knew the story of the daughter of a milkman in an adjoining parish. She had had an unusual touch of the power of God. He wrote down her story. He called the little bit of a book "The Dairyman's Daughter." And "The Dairyman's Daughter" went into forty odd foreign translations (a remarkable thing in that day). The little bit of a book went into peasants' huts and kings' palaces and all between and everywhere burning like a soft, intense flame. And untold thousands of lives were touched and changed.

The center of the whole thing, an old woman—gray haired, bent back, stubby fingers—bending over the washing and ironing as she prayed for her boy, John. And praying until John came ... I am very clear about this, the Man on the throne yonder, who came from the throne to the Cross and back, He would say: "This woman, she was My friend. Through her prayer I could loosen out the power that touched untold thousands."

—S. D. Gordon

ONE AFTERNOON a man stood at a street crossing in a rather poor section of an eastern city. He was waiting for the green light so that he could go on his way.

As he stood there he heard what seemed like the muffled sob of a child. Walking in the direction of the sound, he saw a little girl behind a large lamp-post, crying as if her heart would break. It was a cold day, and the wind was blowing. She was thinly clad and without stockings. Her shoes were badly worn. The child's frail body shook with the cold.

The man quickly removed his overcoat and wrapped it around her. Then he asked about her trouble. She replied: "I am lost. I want to go home. I want my mother."

That little girl's distress symbolizes the need and the cry of countless children in America. They need more and better mothering. Many cures are being advanced for the increasing juvenile delinquency, but none are equal to a good mother's loving care and training.

The position of the mother is more important than that of the policeman. She is the one best able to nip crime in the bud. The good mother prevents unfortunate tendencies in children from growing into serious problems. And prevention is the best of cures. A wise mother is the state's best guardian.

# FOREIGN MISSIONS

## New Church At Central Loiza

WHAT MAY be regarded as a new trend in Defender foreign missionary work of the West Indies is taking shape . . . namely, the development of a church building program, particularly in Puerto Rico. Many native congregations organized originally in the open air by lantern light, or in the huts of Christian converts — or in humble rented buildings, are now putting forth determined efforts toward erecting permanent places of worship. The Defender Chapel-Church of Central Loiza is an example.

Central Loiza is the name of a vast sugar cane area in the northeast corner of Puerto Rico. The people are poor, so that very small financial contributions to religious work represent real sacrifice. A few pennies is a large sum to most of the families who have been won to Christ in this community.

On one of Dr. Winrod's visits to Puerto Rico, in 1940, he preached at Central Loiza, in the open air, standing on the porch of a building that belonged to a sugar factory. A large crowd of men (who wield cane knives for a living three months out of the year), assembled with their families. How they live the other nine months remains a mystery!

Juan Sanchez, a native of Central Loiza, had come under the influence of the Gospel some time earlier and was then trying to get a congregation organized. His exemplary life, capacity for understanding the Scriptures and natural ability as a speaker, tended to set him apart for leadership. The missionary program at Central Loiza is now in its fourteenth year. Juan Sanchez has proved to be a tireless worker.

A faithful Defender friend in Sloan,

Iowa accepted responsibility for supporting the work, according to the Chapel Plan, in July 1948. She has since sent \$20.00 every month without a single interruption. There have been times when her offerings actually kept Mr. Sanchez in the ministry. For instance, the Wichita files contain a letter from him which says (translated from Spanish):

“If we did not have the \$20.00 sent to us every month, we would have to close.”

Through the cooperation of Wichita Headquarters, arrangements were later made for Mr. Sanchez to take the three-year course of study and training offered by the Defenders Theological Seminary — which meant that he spent five days a week at school, and two on the field, nine months of the year. He graduated and was ordained to the ministry.

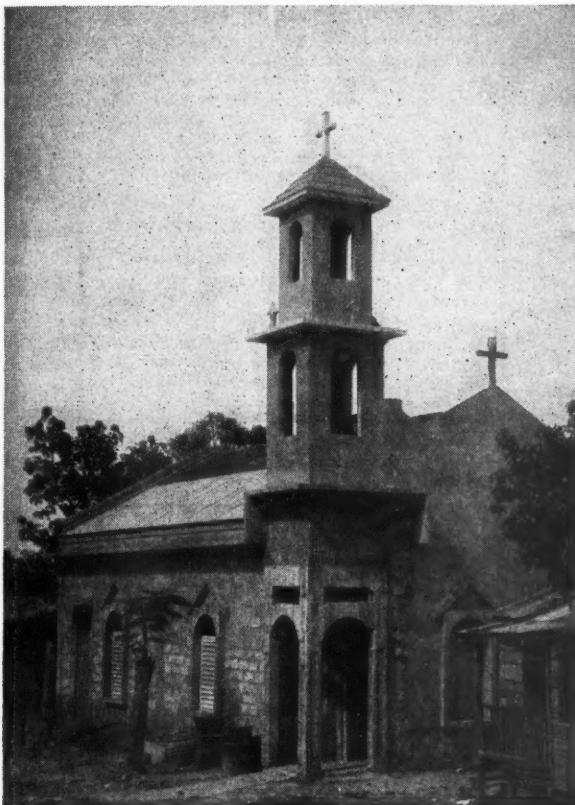
The native Christian group desired a permanent building in which to worship, an edifice to stand as a symbol of righteousness in the community. Construction of the building shown on this page, was started four years ago. Its completion is a testimony to the patience, perseverance and resourcefulness of the Puerto Rican converts.

They love the Gospel and out of their poverty make sacrifices for its advancement. The Church at Central Loiza was constructed from materials capable of resisting termites and the deteriorating effects of tropical weather.

Other worship-centers have been organized by Mr. Sanchez in adjacent areas. He visits these points at regular intervals, having developed native helpers to conduct services and care for the spiritual needs of the congregations in his absence.

Through years of patient, painstaking effort a strong Gospel Hub has been established at Central Loiza.

*It is the policy of the Defenders organization to place all the responsibility upon native Christians that they are capable of carrying. Results at Central Loiza serve to confirm the integrity of this plan.*



“The need of the Gospel here is very great but the way things are now, the people at our Church have no employment and are helpless to give support. With one of my daughters sick, sometimes I do not have a penny left for food after buying medicines. Times are very hard with us and except for the \$20.00 received from Wichita every month, we would have to close.”

# APPLES OF GOLD

I SHALL PASS through this world but once; any good, therefore, that I can do, or any kindness that I can show to anyone, let me do it now. Let me not defer nor neglect it, for I shall not pass here again.

When bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.

—Edmund Burke.

Be not simply good; be good for something.

—Henry David Thoreau.

Little words never hurt a big idea.

—Howard Newton.

Fault finding is one talent that ought to be buried and the place forgotten.

Christ, though the head of the church, holds men responsible for conditions in the church.

—Milton Brackbill.

Faith shines brightest in the dark.

There are two people I must please—God and Garfield. I must live with Garfield here, and with God hereafter.

—James Garfield.

Keep your lips from useless words. Few words — much power. Practice holy silence, then when you speak your words will be of value and influence.

There is no darkness so intense as the darkness of sin.

Few things are more pathetic than the sight of one who has become so busy with the Lord's work that he has neglected the Lord himself.

—J. B. Chapman.

God honors no drafts where there are no deposits.

God may be slow, but never late.

There are fixed limits to our days of grace. That is why God says, "Now is the accepted time."

Wherever a human being exists, there is an opportunity to do a kindness.

—Seneca.

The cigarette smoker commits suicide on the installment plan.

—James J. Jeffries.

It does a man no good to sit up and take notice if he keeps on sitting.

You can hide away from the world, but you can't run away from your conscience.

—James Anthony Froude.

Earning maketh an industrious man; spending a well-furnished man; saving a prepared man; giving a blessed man.

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It takes a great man to make a good listener.

—Arthur Phelps.

If a man is too busy to worship God twice on Sunday and on Wednesday night, he has more business than God intended he should have.

—J. C. Penney.

The strong should bear, not bare, the infirmities of the weak.

All people smile in the same language.

If you brood over your troubles, you'll have a perfect hatch.

—J. Hopkins.

Nothing is politically right which is morally wrong.

—Abraham Lincoln.

America never lost a war and never won a conference.

—Will Rogers.

A man may die and leave upwards of a million without taking any of it upwards.

Lord help me to accomplish the greatest possible good in the shortest possible time.

God moves in mysterious ways his wonders to perform.

Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.

—A. J. Gordon.

Every section of the New Testament was written by a missionary.

We worship a God who is greater than any of our problems.

# BOOK REVIEWS

## THE TENNEY COMMITTEE

Senator Jack B. Tenney ... Standard Publications, 104 pages, art covers, price \$1.00.

WE HAVE before us a 50,000-word report to the American people by State Senator Tenney, chairman of the Committee on Un-American Activities of the California Legislature. It is a startling document, couched in readable language, that places the spotlight upon sources of subversion heretofore unexposed.

The Senator and his colleagues have had a hard, uphill fight with roadblocks thrown constantly in their way. But for efficiency and courage in the line of duty, the California Committee rates only second to the House Committee on Un-American Activities of the United States Congress.

Major General Charles Willoughby, Chief of Intelligence under Douglas MacArthur, testified on August 22, 1951 before the House Committee at Washington as follows:

"Ten thousand miles away, while on duty in Tokyo over many years, I have followed with admiration the investigative work of this committee. Their record is unimpeachable, and I consider it a privilege to appear before you.

"In this connection, I might pause to pay tribute to a similar committee which has taken its techniques and inspiration from the House committee, namely, the California State Legislature's Senate Committee on Un-American Activities, under the able Senator Jack Tenney."

Senator Tenney, who certainly cannot be correctly classed as an anti-Semite, explains in the interest of truth, how his Committee had for years to beat down *Jewish opposition* in order to continue operations.

Section IV of the report pulls aside the veil of secrecy and exposes the inner workings of the Anti-Defamation League of B'nai B'rith. The amazing array of facts here released for the first time—supported by complete documen-

tation, makes this book "must reading" for Christians and patriots everywhere.

Senator Tenney says: "There is no doubt that officials of the Anti-Defamation League view the disproportionate number of Jews exposed in Communist and pro-Soviet activities with a degree of alarm, and that they consequently sense a danger in continued exposure through public reaction.

"That this alarm should take form in condemning the Committees that expose these traitorous individuals is, patently, as indefensible and as illogical as is anti-Semitism itself. To oppose loyalty programs for fear that more Jews may be exposed in the process is extremely unrealistic.

"There is such a thing as 'anti-gentilism' as well as anti-Semitism and failure to fully recognize this fact by ADL bureaucracy is fatal to its program. Jewish officials, such as those who direct the Anti-Defamation League, manifest a colossal race-inferiority complex that actually creates anti-Semitism. A sense of martyrdom that prohibits self-analysis invites martyrdom, while a self-avowed attitude of innocence invites examination.

"The Jews of America will find that a private gestapo agency such as that conducted by a small clique in the ADL actually tends to create the discrimination they seek to curb. Resort to the force of law for an F.E.P.C. Act will be found to be a breeder of bigotry as well as an infringement on the freedom of all citizens. The only Ghettos in America, after all, are those that are built by the Jewish bureaucracy itself and the quicker these are outlawed by American Jewry the better for American unity."

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## JOHN WESLEY'S NEW TESTAMENT

Published by the Winston Company ... 390 pages, Cloth binding, Price \$2.50.

JOHN WESLEY was born in the year 1703 at Epworth, England ... educated at Oxford University ... and ordained a priest by the Church of England at the age of twenty-five. He later became a lecturer at Oxford and leader in a society organized for "religious improvement."

He crossed the Atlantic in 1735, established a mission in Georgia, and returned to England three years later. After that, his itinerant preaching through England, Scotland and Ireland sparked a great evangelical movement.

For fifty years, the founder of Methodism traveled on foot and horseback, covering a quarter of a million miles, preaching, teaching and organizing local societies. He ministered to the poor, assisted in the anti-slavery cause, wrote voluminously and earned for himself the title — "horseman of the Lord."

His capacity for hard work and literary output has astonished many biographers. A prolific writer, he left 371 publications to his credit.

Wesley's translation of the New Testament is generally regarded as his most important piece of writing. It was to him his *summum bonum*, or greatest work.

When the manuscript was finished and ready for the printers in 1755, it represented a quarter of a century of study in the original Greek manuscripts. The Testament passed through several editions while John Wesley lived. The edition now being made available by the Winston Company contains the text used in the authoritative one of 1790. Wesley's original notes have been reproduced at the beginning of each book.

The purpose of the Wesleyan Testament as stated by its creator was to pro-

Books reviewed in this Department may be ordered from Defenders, Inc., ... Wichita, Kansas

vide a translation "chiefly for plain, unlettered men who understand only their mother tongue and yet reverence and love the word of God and have a desire to save their souls."

Wesley saw the need of such a work years in advance and promised to prepare it. The matter remained uppermost in his mind. Notes accumulated and sheets of manuscript multiplied. But other duties kept the finished product from taking form.

Then came 1755, the year in which he was stricken with a serious illness. The exact nature of the ailment is unknown, but it was so serious that he expected to die. This kindled in him a desire to invest every remaining hour for Christ, even from a sick bed.

In his accustomed methodical manner, he subjected himself to rigid, inner examination: "In my present state, what can I do? I cannot travel, I cannot preach — but blessed be God, I can still read and write and think and I will do what little I can in this way because I can do nothing else. O that it may be to His glory!"

*His Testament went to press that year.*

John Wesley "examined minutely every word of the New Testament in the original Greek." His translation contained 12,000 deviations in words, sentence structure and chapter divisions from the earlier productions.

At no time or place did he ever show disrespect for the King James Version (1611). It was to him the model of inspiration, and the revelation of God's mind to mankind. He wished only to strengthen the Word and its claims, by improving language vehicles.

In the edition before us, each passage or word that varies from the King James Version appears in *italic type*.

The Wesley translation was not a hurried or superficial attempt to paraphrase the King James Version ... not the product of a misguided and false Liberalism that brings into question the doctrine of divine inspiration and all other fundamentals of the Faith ... not something promoted by a shrewd publicity campaign as a money making proposition for persons exercising special copyright privileges.

*How much better it would be for the Cause of Christ in America if the Wesleyan Testament were being widely featured instead of that denatured, devitalized, watered-down perversion of God's Word known as the Revised Standard Version!*

### FOXE'S CHRISTIAN MARTYRS

John Foxe ... Moody Press, cloth binding, 600 pages, price \$3.95.

THIS PONDEROUS TOME tells a depressing story — a story of "man's inhumanity to man," involving the bloody path that Christians were forced to walk through more than fifteen centuries of continuous persecution. It starts in the days of the apostles and ends with the reign of Blood Mary.

Credit goes to John Foxe, the sixteenth century church historian, for most of the record ... but the reader is told in the Preface that other sources were also consulted.

"From whatever source taken, however, only such stories have been selected as are best adapted for general reading; they have also, in many instances, been re-written for this book. At the same time effort has been made to retain in them, as far as possible, the quaint style and graphic descriptions which characterize the originals."

John Foxe was an Englishman, born of Roman Catholic parents. He entered Oxford as a very young man and "took up the study of religious history to find reasons for the increase and decline of the Church of Rome. He also acquired a thorough acquaintance with the Scriptures in the original tongues. These researches led Foxe toward Protestantism."

He finally emerged a great Protestant leader and one of the world's foremost writers on early Church history. The record which he compiled served to confirm the Saviour's prophecy that, "In the world ye shall have tribulation."

The story, tragic but fascinating, starts by showing how the apostles set the pattern of Christian heroism.

"After the martyrdom of St. Stephen there was a great persecution against the Christians. Nicanor, one of the deacons, and more than 2,000 others, are believed to have perished during this persecution."

"St. James was the first of the apostles to meet a martyr's death." He was beheaded in A.D. 44.

Philip was cruelly scourged and then crucified, eight years after the death of James. Matthew was slain with the sword in A.D. 60.

Mark was seized in Alexandria, his feet tied together, dragged through the streets and left bruised and bleeding in a dungeon all night. His body was burned the following day.

Matthias was martyred at Jerusalem, being first stoned and then beheaded. Andrew hung on a cross three full days, suffering dreadful pain. When the ropes were finally cut, his body fell to the ground, lifeless.

"Having been nine months in prison, St. Peter was brought out for execution, and after being scourged, he was crucified with his head downwards. It is related that he himself chose this painful posture because he did not think he was worthy to suffer in the same manner as the Lord."

"Returning to Rome, St. Paul was taken, imprisoned nine months with St. Peter, and then martyred by the order of Nero, by being beheaded with the sword."

Jude was crucified. Bartholomew was beaten to death with clubs. Thomas was thrust through with a spear.

Following a detailed recitation of apostolic persecution, the story moves into (chapter three) the "First General Persecution of the Christians Under Nero, A.D. 64." Nero's Jewish wife Poppaea Sabina is credited with stirring up the monarch's evil nature against the Christians. She is described

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as "a beautiful and notorious woman, who was a proverb for vanity and evil living."

There were ten General Persecutions, tidal waves of torture, planned and carried out by men clothed with governmental authority, during the first three centuries of church history. The reader will find in these pages, the names of the leaders of each period, their biographies, and the methods used for destroying them.

The suffering of enlightened believers during the Dark Ages is recorded. Chapters are devoted to, "The Mohammedans," "The Spanish Inquisition," "Persecution in Bohemia," "The Reformation in Germany," "France and the Huguenots," "Persecution of Bible Translators" ... etc.

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The amazing courage and utter self-abandonment of the martyrs when confronted with death in terrible forms, almost leads one to wonder if they were human creatures in the ordinary sense — subject to the same fears, having the same love of life and sensibility to pain as ourselves. Or did they belong to some other race of beings!

But when considering their words, acts, writings, frequent impassioned defenses and heart-breaking scenes when taking departure from friends and loved ones, there remains no doubt that they were the same flesh and blood as we today.

*Since their Lord suffered, they took suffering for granted as an inevitable part of the program to which their hearts had become firmly attached. They were upheld by a great and positive faith.*

The Moody Press has spared no financial cost or expense of time and energy, to make this book one of real value to persons interested in Church history. To illustrate: a total of 60 very old drawings have been assembled and scattered through the text, each consuming a full page. These pictures tell torture stories, as seen through the eyes of Christians of other days.

A monumental work that will take its place with the outstanding Christian classics of all time!

### THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN

Rev. Earl Miller ... Published by Author, art covers, 92 pages, price \$1.00.

AS THE TITLE suggests, this book draws a sharp line between the two kingdoms mentioned. The Author says it was his purpose to produce ...

"A concise treatise on the Kingdom of God, showing the difference between it and the Kingdom of Heaven, and pointing out the terminus toward which God is moving when evil will have been so completely judged and put away, that the coming eternal state can be guaranteed never to see evil."

The expression "Kingdom of Heaven" occurs only in the book of Matthew and represents the operations of Christ's program in its visible, organizational aspect. The "Kingdom of God," on the other hand, is given a much broader meaning "for it reaches far beyond the earth into the three heavens and to the utmost bounds of the universe."

The Kingdom of Heaven, existing on earth in the very domain of Satan, logically develops into a condition of mingled true and false — as suggested by the kingdom parables of Matthew's Gospel. But only the spiritually regenerate of our age, those who have been born again, are in the Kingdom of God.

The Kingdom of Heaven is bracketed in time. The Kingdom of God existed before time, exists now, and will exist in eternity when time is no more. A vast reservoir of Scripture is examined in tracing the course of both Kingdoms.

This fact brings into focus certain thoughts, developed in Donald M. Taylor's Introduction:

"Meditating on the relationship of the Kingdom of God to the Kingdom of Heaven, Earl Miller has arrived at an answer to the puzzle of permitted wickedness and its entourage of sorrow, misery, pain, want and death.

"He carries us back into the realms of *eternity past* when the creature first revolted from the Creator's rule, and then down through time to *eternity future* when all creation will acknowledge the Lordship of Jesus Christ and when God through Him will reconcile all things unto Himself. And he demonstrates that revolt, departure, sin and their by-products will never again disturb the Kingdom of God."

The six chapter titles of this book are as follows:

### Defender ... 27

(1) The Kingdom of God, (2) The Kingdom of Satan, (3) The Kingdom of Heaven — Prophetic, (4) The Kingdom of Heaven — in Mystery Form, (5) The Kingdom of Heaven — in Manifestation, and (6) The Grand Finale.

Mr. Miller admits that a "controversy is raging" around the subject that he discusses. All will agree that he makes a strong case for the school of thought which commands his interests.

### OF MEN AND OF ANGELS

Lon Woodrum ... Zondervan Publishing House, 260 pages, cloth binding, price \$2.50.

THERE IS an increasing demand, these days, for clean, wholesome Christian fiction. Publishers are aware of a popular reaction against the light, frivolous, trashy and often filthy type of reading material that floods the markets. An appetite exists for something better — books with a moral, stories that elevate, fictional plots that are safe to read.

Lon Woodrum has written ten volumes, but there seems to be agreement among reviewers that this one is his best. The story has to do with a young man, back from service in the armed forces, who found it difficult to orient himself after being released. Steve Glen faced problems similar to those of many other boys returning frustrated from the terrors of war.

His foster parents welcomed him home to Gold Springs, California — where, to his surprise, he ran into adventures different, but more exciting than those encountered on the field of battle. How he found himself and became a man is the theme of this novel.

Jenny Grant loved Steve with quiet assurance and without her he could never have triumphed over the problems and barriers that were thrown in his path. "Of Men and Of Angels" is not only a tender love story, punctuated by excitement and adventure — but it is also a dynamic record of spiritual achievement.

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# SUNDAY SCHOOL

## LESSON NUMBER ONE

May 17, 1953

### THE CHRISTIAN'S WALK

I Thessalonians 4:1; 5:1-23

**MEMORY TEXT:** "Follow that which is good, both among yourselves, and to all men." I Thessalonians 5:15.

#### (1) THE KEY WORD OF THE LESSON IS "WALK."

Paul founded the Church at Thessalonica on his second missionary journey. (See Acts 17:1-14) The Epistle, now under consideration, was penned at Corinth . . . the first apostolic letter of which we have any record. Chronologically, I Thessalonians was the first of the New Testament books written. Its appearance marked the beginning of Christian literature.

Thessalonica was the chief city of Macedonia. Back of it, from the coast, stood Mount Olympus, fabled home of the Greek gods, snow-capped and resplendent as a royal palace high in the air. When Cicero was exiled from Rome, he spent seven months in Thessalonica, searched for the gods but found only ice and snow.

Paul places Christian ideals high in this letter. Chapter one portrays the model Church; chapter two, the model Servant; chapter three, the model Brother; chapter four, the model *Walk* and chapter five, the model Hope.

In our text, emphasis is placed upon the *conduct* of the believer. Christian profession presupposes certain natural restraints. The moral code of those in Christ is quite different from persons of the world. Paul found the light of conscience practically extinguished in the places that he visited. A new appraisal of moral values was necessary.

Christianity faced the task of enlightening the masses between right and wrong. Corinth, where Paul wrote today's lesson, was notorious for vice. His remarks were strikingly similar to those subsequently written to the Christians at Corinth: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

#### (2) THE KEY VERSE IS I THESALONIANS 5:23.

"I pray God your whole spirit and soul and body be preserved blameless."

Man is a trinity. He possesses a three-fold nature. The human personality functions on three planes of life. There is a physical body that corresponds to the anatomy of the planet, dealt with in terms of size, time, weight, place and substance.

There is a soul body of thought, feeling, intuition and emotion. It has capacities that rise far above and beyond material levels. That the human soul and spirit are not identical is proved by the fact that they are divisible, Hebrews 4:12.

There is a spirit body great enough to house deity. Man may contact God on spiritual levels. "God is a spirit." Man is also a spirit, and Christianity is primarily concerned with establishing an experienced relationship between the two. After all, God and man have a great deal in common!

You cannot correctly say: "I have a spirit." You do not have a spirit. You are a spirit. You have a soul and body.

The spirit is the personality. The soul is a shadow of the personality . . . and the body is a shadow of the shadow. The real, permanent, enduring values of life are spiritual. "The things of God are spiritually discerned."

#### (3) THE KEY FACT: CHRISTIANS ARE EXPECTED TO SHINE LIKE BRIGHT LIGHTS IN A WORLD OF MORAL AND SPIRITUAL DARKNESS.

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When the human spirit ignites with the Eternal Spirit, the heart and mind of the believer enjoys spiritual illumination — something that cannot be received from one's material environment. The light manifested in Christ "the light of the world," finds expression through the spiritually-enlightened child of God.

"Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness." I Thessalonians 5:5.

There were Church members at Thessalonica who had gone to sleep, and Paul jarred them out of their slumbers. Some anticipating an early return of Christ, had grown indolent and lazy. They tried to avoid common labor, using religion as an excuse for neglect of ordinary responsibilities and tasks.

Such people deserve to be scolded. An utterly foreign concept has taken form in their minds. A knowledge of Christ's return should produce exactly the opposite result. It should stimulate the believer to action, realizing that "the night cometh when no man can work." He will want to be found busy for "the Lord so cometh as a thief in the night."

## LESSON NUMBER TWO

May 24, 1953

### STIRRING THE CHRISTIAN CONSCIENCE

I Corinthians 6:13-20; 8:7-13

**MEMORY TEXT:** "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I Corinthians 8:13.

#### (1) THE KEY WORD OF THE LESSON IS "CONSCIENCE."

Some have imagined that the early Churches were patterns of perfection. An exaggerated idea regarding the spiritual status of the congregations has taken form in our thinking. The New Testament does not lend itself to any such delusion.

False notions of perfection result from the quality of leadership which the Churches enjoyed. Men like Stephen, Paul, Peter, Barnabas and others created a halo of glory around the organizations . . . but the congregations them-

selves were actually marred by blemishes.

Paul made no effort to gloss over conditions in the Corinthian Church. There were divisions, schisms and sects. There were moral and ethical problems, including lapses in personal conduct among members, immoral practices resulting from contact with the pagan religions of the times, bringing disputes into heathen law courts, eating meat sacrificed to idols, drunkenness at the Lord's Supper — only to mention a few.

These and other similar things were a stench to the nostrils of the Apostle and he refused to compromise. His letter draws a sharp line between what a Christian can do, and cannot do! He probes the conscience. There are Christian standards to be observed.

One writer says: "It is only here (in the Corinthian letter) that the word translated 'division' occurs in the New Testament. The word translated 'puffed up' occurs only once elsewhere in the New Testament, but here in 4:6, 18, 19; 5:2; 8:1; 13:4. Idols and idolatry are referred to fifteen times here, with only eight other occurrences in the entire New Testament. The word body is here forty-three times. Eleven of the nineteen references to fornication in the New Testament Epistles are found here. And of the eighteen references to marriage, eleven are here."

## (2) THE KEY VERSE IS I CORINTHIANS 6:15.

"Know ye not that your bodies are members of Christ?"

This and other verses of the lesson, convey the thought that the Church is primarily an organism, pulsating with the life of Christ. As a human being is alive simultaneously in all the organs and cells of his physical body, so also is Christ alive in all the members of His mystical body. Every twice-born believer is a cell in the body of Christ.

The relationship of Christ to His follower is that of the vine to the branch. Life connects the two. This state takes in the whole man — body, soul and spirit. "What? know ye not that your body is the temple of the Holy Ghost?"

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Deliverance from sin was effected by a ransom. The picture is that of a slave in a public market, in chains, purchased by another and granted freedom. Christ went into the slave market, paid the ransom and purchased salvation at awful cost. The price of redemption was

His own blood (Matthew 20:28; Romans 3:24; Ephesians 1:7; I Peter 1:18, 19).

Souls thus redeemed, sinners transformed into saints, drop their chains. The shackles of sin are removed. They are no longer slaves of Satan. The change becomes reflected, quite naturally, in their conduct, making them unlike "the world, the flesh and the devil." This is the crux of Paul's Corinthian Epistle.

## (3) THE KEY FACT: TRUE CHRISTIANS LIVE SEPARATED LIVES.

Something more than external profession is implied by Church affiliation. The Corinthians had the appearance of Christianity, but lived far beneath their privileges in Christ. It is one thing to profess, but something quite different to possess! Someone has said: "Every Christian should possess his possessions in Christ."

In exhorting the members of this Church to live utterly *separated lives*, Paul reminded them (1) that their bodies belonged to the Lord, (2) that the ultimate destiny of the Christian's body is resurrection, (3) that the body of the child of God is a temple of the Holy Ghost and (4) that sinful indulgences make war against the human body in this life.

If the Epistle lays down the essentials of a right *vertical* relationship with God, it also emphasizes the necessity of a right *horizontal* relationship with our brethren. We are expected to shun the very appearance of evil and do nothing that might cause another to stumble. The letter leaves the Christian mindful of his extraordinary responsibilities—first to God, second to himself and third to his fellowman.

## LESSON NUMBER THREE

May 31, 1953

### LOVE, THE CHRISTIAN'S BADGE

I Corinthians 12:31; 13:1-13

**MEMORY TEXT:** "Be ye kind one to another." Ephesians 4:32.

## (1) THE KEY WORD OF THE LESSON IS "LOVE."

Today's lesson has been aptly called, "The New Testament Psalm of love." It strikes the keynote of the Christian religion. Christianity in its ultimate essence is love. "God is love." The plan of human redemption is rooted in love. "God so loved that he gave . . ."

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## THE UNITED STATES IN BIBLE PROPHECY

**SOMETHING NEW, DIFFERENT AND REFRESHING!** A 47-page booklet. A condensedly written exposition on the United States in Bible prophecy with the supplement "Russia Will Attack America" by Rev. C. O. Stadsklev. The following sample of the contents of the booklet is taken from pages 20 and 21 beginning with the exposition on Psalm 107:

Verse 1. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

The Lord's goodness has never been more manifest to any people than to the two nations of the North American Continent.

Verse 2. "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

No nation since the time of David has been delivered and favored by God in its wars as has the United States of America.

Verse 3 is very interesting and applies clearly to us of the North American Continent. It states,

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south."

When Israel came out of Egypt they were not "gathered out of the lands" (lands is plural) they were gathered from one land, Egypt. When the Israelites came out of Egypt they did not come from the east, west, and the north, as is stated in verse 3. They came from the south.

Verse 4. "They wandered in the wilderness in a solitary way; they found no city to dwell in."

When the Israelites came out of Egypt, they were confronted with large cities, and the principal reason they failed to enter the promised land under the leadership of Moses was because they feared the inhabitants and their walled cities. The word wilderness used in Psalm 107:4 means "a pasture" (that is, an open field whither cattle are driven). The early settlers in the North American Continent certainly found pasture land and many of them trekked across the continent, a very solitary way.

Verse 5. "Hungry and thirsty, their soul faint-ed in them."

Many of our early settlers, including the Pilgrims, died of starvation. Not so the Israelites Moses lead out of Egypt. They were fed manna from heaven and drank water out of the Rock.

Verse 6. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."

The early settlers of North America were godly men and women. When confronted with overwhelming and threatening circumstances, they prayed and God delivered them out of their troubles and distresses.

Verse 7. "And he led them forth by the right way, that they might go to a city of habitation."

God directed and enabled our founding fathers to establish the most "right way" in human government since the days of Moses and David. The way of life established in the solitary wilderness of North America surpasses any other in the last 3,000 years.

(Space is not available to continue the quotation from this chapter of "The United States in Bible Prophecy.")

This timely and thought-provoking booklet may be obtained from the author. It sells for fifty cents a copy postpaid or three copies for one dollar. Those who desire quantities for distribution or resale purposes are asked to write for quantity prices.

**THE ADDRESS:** Rev. C. O. Stadsklev  
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The thirteenth chapter of First Corinthians, probably the most exquisite single piece of writing in the New Testament, emerges from a background of violent contrast, for the Church at Corinth had so many traits wholly contrary to Christian love — strifes, lawsuits, schisms, jealousies, immoralities, selfishness and personal animosities. None of the Churches founded by the Apostles more needed this lesson on love than the one in Corinth.

Dr. G. Campbell Morgan divides the chapter into three parts: The Values of Love, verses 1 to 3; the Virtues of Love, verses 4 to 7; the Victories of Love, verses 8 to 13. He says in the first, the Apostle emphasizes love's necessity; in the second, love's fruitfulness; in the third, love's grace.

"A study of this chapter must inevitably produce in all of us a sense of failure. If this indeed be love, how far we come short. And yet we thank God for the measure in which we do know its values, its virtues, and its victories." —Dr. Morgan.

## (2) THE KEY VERSE IS I CORINTHIANS 13:13.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The word "love" is a better translation from the original text than "charity." Early versions by Tyndale and Cranmer translated the Greek word *agape* as love, but the King James Version preferred charity.

Our English word charity, has never risen to the height of the Apostle's argument. While signifying a kindly interest in, and forbearance towards others . . . it fails to suggest the ardent, active, energetic principle that Paul had in mind. Even so, the human and material attachments now fastened to the word love, mar its usefulness when one tries to use it as a vehicle for expressing what is basic in Christianity.

"Though I speak with the tongues of men and of angels." Corinth had an amphitheater where the leading orators of the day made glamorous public appearances. "Sounding brass, or a tinkling symbol." Metallic sounds were produced by these instruments, devoid of soul or feeling.

"Understand all mysteries." Deep counsels of God hitherto secret but finally revealed through the incarnation of the Eternal Son. "Faith so that I could remove mountains." Prayer of such potency as to produce miraculous results.

"My body to be burned." Men may

fight and die for Christianity and at the time fail to manifest its true spirit, which is love. "Charity suffereth long." The negative side of love. "Is kind." The positive side.

"Thinketh no evil. Beareth all things. Believeth all things. Never faileth." The love of God, pouring through the heart of His redeemed child, blesses everything it touches.

"Faith, hope, charity, these three; but the greatest of these is charity." Faith ends when its object becomes visible. Hope reaches fruition and fades away. Love is eternal and will never cease.

## (3) THE KEY FACT: DIVINE LOVE IS TRUE CHRISTIAN ADORNMENT.

Love, in the last analysis, is the test of discipleship. One is justified in questioning the Christian experience of the man who, professing Christ as Saviour, manifests an ugly, hateful, spiteful attitude toward other members of the body.

John knew that the finest fraternal feelings should exist between Christian brethren and this caused him to write: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

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## LESSON NUMBER FOUR

June 7, 1953

### NEW TESTAMENT STEWARDSHIP

II Corinthians, Chapters 8 and 9

MEMORY TEXT: "God loveth a cheerful giver." II Corinthians 9:7.

### (1) THE KEY WORD OF THE LESSON IS "GIVE."

Our lesson for today deals with the material, the financial side, of Church work. A well-known commentator on the Scriptures writes as follows:

"Money is usually a delicate topic to handle in the Church, and we may count ourselves happy in having two chapters from the pen of St. Paul in which he treats at large of a collection. We see the mind of Christ applied in them, to a subject which is always with us and sometimes embarrassing; and if there are traces here and there that embarrassment was felt even by the Apostle, they only show more clearly the wonderful wealth of thought and feeling which he could bring to bear on an ungrateful theme."

The altruistic motive, inherent in Christianity, found early expression in the Church through an organized effort to ameliorate the condition of poor and destitute believers. (Acts 4:32; 6:1) Paul, in his letter to the Galatian Church, mentions an injunction laid on him and Barnabas by the Apostles "that we should remember the poor." (Galatians 2:10)

Chapter eight of Second Corinthians contains an appeal to the congregation at Corinth, to join in a campaign for helping relieve impoverished Christians in other areas. Paul used the generosity of certain groups in Macedonia as an example for the Corinthians to follow. These people had contributed "according to their power . . . and beyond their power, they gave of their own accord."

A systematic plan was mapped, transparent and honest, to inspire confidence among those to whom the appeal was addressed. Titus and certain helpers were given the assignment of gathering the collection and directing its distribution. Schemes, tricks and intrigues are forbidden in handling the financial phase of Christian work.

Paul regarded giving as a form of worship, something motivated by the spirit of Christ implanted in the human heart: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Corinthians 9:7.

**(2) THE KEY VERSE IS II CORINTHIANS 8:9.**

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The giving of money is regarded as a "grace." But upon introducing this thought, Paul floods the word with a meaning that completely transcends material values. He uses it in connection with the advent, incarnation and sacrifice of Jesus Christ. He reminds the Corinthians that our Lord was rich in eternity but remained poor during the days of His flesh.

The voluntary giving up of divine wealth for earthly poverty, was submitted as an extreme example for them to follow in their giving.

By an act of love, the Lord emptied Himself of heavenly glory (Philippians 2:6-7) and became poor for your sakes, says Paul. You are not asked to endure impoverishment in any degree comparable to His sacrifice. If He did so much at such great cost, you should be willing to emulate His example, in a limited way, by coming to the support of those in need!

This thought connects with the closing verse of today's lesson: "Thanks be unto God for his unspeakable gift." Dr. Maclarens divides this passage into three parts: (1) the gift comes from unspeak-

able love, (2) the gift involves unspeakable sacrifice and (3) the gift brings with it unspeakable results.

**(3) THE KEY FACT: MONEY CAN BE MADE TO SERVE THE CAUSE OF CHRIST.**

After exhorting the Church at Corinth to give generously, and explaining how the collection would be handled, Paul discussed certain fundamental principles regarding giving which apply to Christians in every age. See II Corinthians 9:6-9.

Studies in Stewardship remind one that the same things in life, depending upon the use of them, can be made a blessing or a curse. Motion pictures, radio and television are wonderful inventions and can be made to enrich mankind, but in wrong hands become instruments for breeding crime and promoting vice.

Fire may be put to the useful purpose of providing warmth and a means for cooking, or it can be used to burn a city block. Food gives pleasure in eating and provides nourishment for the body, or its consumption can be made a curse through gluttony.

So also with regard to money. In his first letter to Timothy, Paul referred to the love of money as the root of evil . . . but writing to the Corinthians, he showed that it could be a source of great blessing when rightly used.

## New Commentary On The Scriptures Being Processed

A MONUMENTAL publishing project is now under way by the Baker Book House of Grand Rapids, Michigan . . . consisting of an exhaustive 14-Volume Commentary On The New Testament, prepared by Dr. William Hendriksen, Minister and Instructor at Calvin Seminary.

Mr. Herman Baker, head of the publishing concern, describes the work as, "The only complete, new commentary on the New Testament for evangelicals in this decade, unexcelled in scholarship and thoroughness of treatment."

The books, each in the form of a weighty tome embodying approximately 700 pages, will be issued at irregular intervals as completed by the Author. The first on the Gospel of John has just made its appearance . . . while the second is anticipated in September of this year. A price level of \$4.50 per volume will be maintained.

Dr. Hendriksen is described as "a master linguist, a painstaking scholar and a recognized theologian who has an

unwavering faith in the divine inspiration and infallibility of the Bible."

The body of the commentary on each book of the Bible is prefaced with a thorough introduction treating questions of date and authorship, as well as other problems of an introductory nature. A unique feature is the Author's own translation which precedes each section of the commentary, and aims to reproduce the true flavor of the original in fresh, idiomatic English.

The treatise then proceeds to give a lucid verse-by-verse commentary in the light of present-day scholarship, with a summary at the close of each thought-unit bringing the central thrust of the section into focus. A discussion of problems of more specialized interest is given parallel placement, so as to ensure full treatment without interrupting the free flow of the commentary for the general user.

God is the greatest of all givers. A noted evangelist has said: "You can't beat God at giving."

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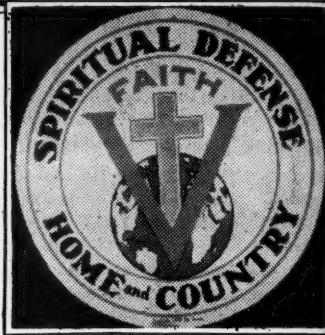
*(A hypothetical but true-to-fact letter)*

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